Pilgrim's Pilot

W. G. Ketcheson

THE PILGRIM'S PILOT

A COMPREHENSIVE TREATISE ON RELIGIOUS SUBJECTS

By

REV. W. G. KETCHESON

PREFACED BY

REV. S. A. YORK

The original book published in 1910 has been abridged for today's busy reader. This volume contains eighteen chapters of vital vibrant truths from which eternal benefits may be derived. It is highly recommended to all whose desire is to walk the Christian path known in the scriptures as the narrow way.

Rev. C. G. Votary

Printed by
Old Paths Tract Society
Shoals, Indiana 47581

Preface

One of the greatest character-moulding agencies in operation today throughout our land may be found in the literature which is being scattered with such wonderful impetus.

Bookstores, book agents, Sabbath school and other libraries abound, and are within reach of the masses. Still, despite this fact, we fear it may often yet be said, "My people are destroyed for lack of knowledge."

One has only to peruse the pages of this volume by the Rev. W. G. Ketcheson, and compare it with many books now in circulation, to be fully convinced of the pressing need of such a work as is here presented. While fictitious literature abounds on every hand there is little matter dealing with the essential doctrines of the Word of God, and questions pertaining to the ethical side of everyday life.

How often the minds of the reading public, and especially the youth of our land are drawn from the truth by the unreal pictures which are drawn for them by these writers of romance. Sad to say this often begins with their education in Public Schools, where fables and myths seem to take the place of more substantial matter, which should serve to fit the youthful mind to grapple with the problems of everyday life in after years.

The familiar lines of the poet,

> "Life is real, life is earnest,
> And the grave is not its goal."

remind us of the folly of dealing in the unreal and fleeting.

God's design in regard to us is, not that we should live in myths and fiction, but that we should love Him with all our hearts, and serve Him by serving our fellowmen. To do this requires that we should have a knowledge of God, of our fellowmen—their need and their danger, as well as the knowledge of the provision which has been made to meet these circumstances. Brother Ketcheson has done much to meet this demand in the wide range of subjects from which he has written and dealt with so efficiently.

Evangelical Repentance, Saving Faith, Regeneration, etc., are subjects of vital importance and when clearly set forth are of inestimable value in helping anxious souls into definite experiences of the saving grace of God. These, the author has treated from various standpoints and has ably sustained his reasoning from Scripture and experience.

S. A. York

A Bishop's Testimony

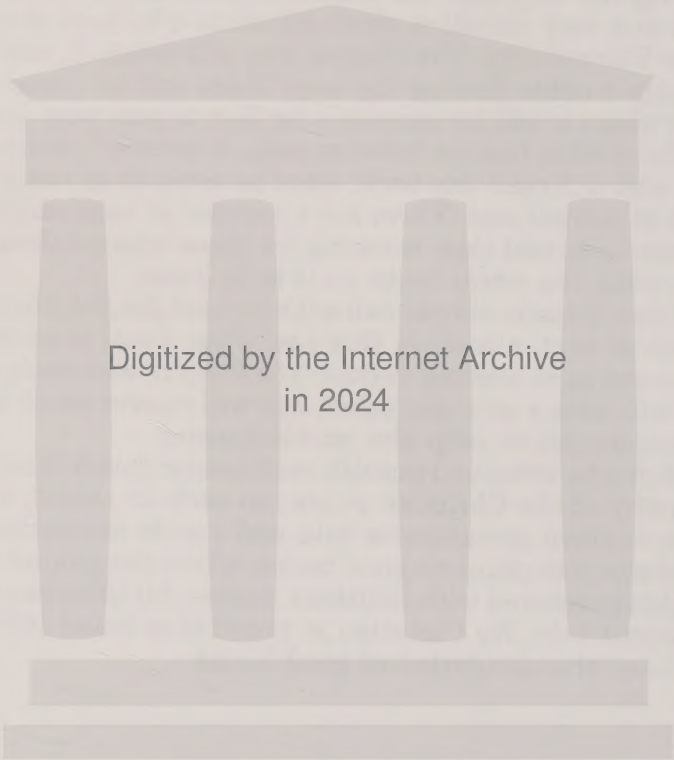
The Author of this book undertook much, when he started to make a companion for Pilgrims, from the foot of the Cross to the Pearly Gates. He has kept close to Pilgrim all along the way, and has shown him the narrow road.

It is a very excellent chart for those who have started for the Eternal City. The Pilgrim who will follow it, will not have any trouble finding the way. There will be times and places where it will be necessary for him to pray very much.

The Author has not failed to make it known to every Pilgrim, who will read this book, what he must do to reach the haven of eternal rest. There are a number of very excellent chapters in it; and clear teaching for those who are desirous of knowing the whole truth as it is in Jesus.

Every Pilgrim should hail with joy and delight, the publication of such a book in this age, when there is so much fiction and light reading matter. The Pilgrim who reads this book will have a stronger mind, and will receive much light and inspiration to help him on his journey.

Men who write and publish such books, should have the sympathy of the Christian public, to such an extent, as to secure to them an extensive sale, and a wide circulation. It means much to circulate good books, where the ground is so completely covered with fictitious matter. All Christian people should help. No Christian is justified in being indifferent about the circulation of good books.



Digitized by the Internet Archive
in 2024

https://archive.org/details/pilgrimspilotcom0000wgke

Author's Introduction

With pleasure we lay down our pen, and arise from our desk, with a deep feeling that many will welcome the visitation of the little volume we place in circulation.

A consolation surrounds us in the fact, that we have greatly enjoyed the presence of the Holy Ghost in the task of combining the words which constitute these pages. We sincerely trust the same will prove a blessing and inspiration to our readers, which will correspond with the thought and prayer with which it has been written.

While we do not represent it as an exhibition of literary talent and accomplishments which glitter with rhetorical finish and elegant composition.—Still we trust it is sufficiently such, as to make it pleasant reading for all classes of people. The object of our writing has been for a higher purpose than this, viz., to gather food for the souls of men. We sincerely believe that our readers will easily perceive the necessity of the publication we hereby present, when they become acquainted with its true merit, as a clear, strong, uncompromising treatise on the principal subjects of Christianity. We entertain a strong confidence that it will prove interesting and edifying to many thousands of our race.

We acknowledge the sentiment to be deep and strong, perhaps more so, than some would desire—but we have met with so much weak, fictitious literature, which is proving injurious to the Church, that we have no desire to be guilty of a similar publication.

This is not a denominational volume. There is no particular sect or creed eulogized or condemned in its pages. It has for its basis something of greater importance than ecclesiastical signatures or sectarian polity: it is founded on the Word of God. By it (not by our church relationship) we shall be judged in the last great day.

Contents

Chapter		Page
I.	Contrition	11
II.	Faith	22
III.	Regeneration	31
IV.	Activity	40
V.	Grieving the Holy Spirit	53
VI.	Inbred Sin	66
VII.	Christian Perfection (I)	75
VIII.	Christian Perfection (II)	91
IX.	Of One Accord	109
X.	Assurance	123
XI.	Soul Winning Power	130
XII.	The Church Militant	140
XIII.	Parental Responsibility	158
XIV.	Worldly Conformity	172
XV.	Prayer	186
XVI.	Judgment Day	202
XVII.	Region of the Damned	209
XVIII.	The Holy City	220
	Suggestive Thoughts	232

Chapter I.

Contrition

The Holy Spirit convinces men of sin, of righteousness and of a judgment to come. Through the Spirit's direct and indirect operations, the unregenerated soul is presented with a vision of its vileness. A soul can only know its true condition by the revelations of God. The heart of the natural man is deceitful above all things; who can know it? With this realization, David prayed: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

The sight of one's sins, placed in contrast with the holiness of the Eternal One, brings him under a strong consciousness of his lost estate. A view of the compassion of Calvary, and voluntary atonement of Jesus in contrast with guilt, tends to break the heart and lead to repentance.

The unregenerated are under the influence of the restraining grace of God, unless they have so grieved the Holy Spirit, that He has ceased striving with them. Were it not for the restraints of God, unrighteous men would plunge so deeply into sin, that their recovery would be impossible. This restraint keeps men from many gross sins, and if fully yielded to, would prevent all sinful indulgences, and lead to righteousness. This light, "Lighteth every man that cometh into the world."

Restraining grace leads to conviction, which is the pricking consciousness of having violated the commandments of God. It is an awakening, brought to bear upon the unregenerated soul, through the mercy of the Redeemer; it does not wait for the cooperation of the human will. If the Lord waited for man's concurrence before administering conviction, no one would ever be converted. Under powerful conviction, sinners are afraid to violate the laws of God, lest they drop into hell. In connection with this soul-awakening by the Spirit, there is the creation in the heart of a hunger for the life of

God. Sinners are harpooned by the infinite love of the great I AM, when they are rescued from sin and eternal death.

It was this conviction which produced in Paul a keen feeling of his sinful and undone condition which forced from him the bitter cry: "O wretched man that I am, who shall deliver me from the body of this death?" It was under the operations of conviction, that the Philippian jailer came forth trembling and saying, 'What must I do to be saved?" It was that, which terrified lofty Felix, causing him to exclaim in deep anguish of soul, "Almost thou persuadest me to be a Christian." There can be no salvation without the preliminary experience of Bible conviction. Conviction cannot terminate in salvation without the consent of our will, in connection with a deep repentance of all past offences to the laws of righteousness. Conviction is generally effected by the workings of the Holy Ghost upon the heart; by the labors and preaching of the righteous ministers, and by the prayers, testimonies and holy lives of Christian people.

An awakened sinful man, who desires to find Christ, has no power to approach or seek Him only through the aid of what is called *Prevenient* Grace. This is that grace by which a sinner is enabled to turn from all his sinful practices, and seek and find pardon, even in his weak and unconverted state. It gives the prodigal power to arise and go to his Father. It is God given and Divinely operated when the heart of the human will responds with a corresponding pulsation to the laws of righteousness. The sacrifices of God are a broken and a contrite spirit, such He will not despise. To be broken and contrite in spirit is similar to the stone which is first broken from the quarry, and then ground into powder. Many people do not understand that in religion the way to get up, is to go down.

Humility is the salvation germ in conviction. If the will allows it to germinate, it will soon spring forth into a rapidly increasing holiness sprout.

People are not exalted because they are proud and haughty, but because they are meek and lowly. It is difficult to get vain and lofty feeling people to see their vanity, and more difficult still, to get them to confess it, but this is their only hope. They must confess it without reserve, and present it without a cloak. The grace of repentance is, by God, given

to, and inspired in those souls who go to the feet of Jesus for mercy, in the depths of humility. The pride of men's hearts is unknown to them, until they attempt to surrender their will, bend their neck and bow their knee, in compliance to the will of God.

Amendment is essential to confession. Without amendment, confession is hypocrisy. Humiliation is a good *means,* but not an *end.* We should humble ourselves, and then turn from all sin unto the Lord. Repentance begins in the humiliation of the heart, and ends in the reformation of the life, and transformation of the heart and mind. It consists in the heart being broken for sin, and from sin. If you sail into a Mediterranean sea of glory, you must enter by way of a Gibraltar strait of repentance. The weeping cross line, is the direct and only reliable one to heaven. When we are proud, there is too much of hell about us to have any acquaintance with heaven; and too much like the devil to have familiarity with Christ. A proud man makes himself his god; and the object of living. How then can his heart and treasure be in heaven, or his affections set on things above. Intellect and memory may possibly furnish his tongue (if he be a professing Christian) with humble and heavenly expressions, but in his spirit there is more pride than humility.

In this world where sin abounds we need to be deeply rooted and grounded in the love of God. A tree is easily blown over when its roots are short and near the surface. The staunch, and lofty trees which have grown high and spread their branches widely, are a standing evidence in themselves of strong, deep roots below; their height is but an indication of their *depth.*

One will not give charity to a dignified beggar; neither will the Lord grant us forgiveness, unless we in humility at His feet, request His pardoning mercy, and with an acknowledged feeling of our spiritual poverty and misery.

Repentance means a change of mind, of heart and of life. It is an earnest desire in our hearts, that wrongs which we have done, were now undone. It is not repentance, when the grief has respect only to the consequences of sin. Some people become very sorry, and confess readily the sin that has been found out by others. Repentance of the consequences of sin, is called *legal repentance.* It sorrows for what the rigid

letter of the law has discovered in the character; but this tends to lift no burden from the soul.

Repentance implies self-condemnation. It is to charge upon ourselves the desert of hell; to take part with God against ourselves; to justify God in all He does against us; to be so ashamed of our sins that we have become confounded before Him. This is very aggravating to human nature, as we naturally love to think well of ourselves, hide our deformities, lessen and excuse our faults, indulge ourselves in the things that please us and carry them through to our everlasting destruction.

Evangelical repentance reaches far beyond that of legal repentance. It takes hold of the cause of the sorrowful effect, and results in a hearty turning from all sin to all holiness, by an unreserved confession of all sin, known or unknown. Legal repentance makes religious formalists; evangelical repentance makes formalists and all other kinds of sinners, Christians.

There is a sorrow which worketh repentance unto salvation not to be repented of; and there is a sorrow which worketh death. Here are two kinds of sorrow; one that produces life in the soul and another that destroys life. Peter repented, believed and was pardoned; Judas repented, despaired and was lost; Ephraim repented, was ashamed, confounded, and he obtained mercy; "but Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord." Ahab put on sackcloth and humbled himself before the Lord, but remained a dissembler; Hezekiah mourned, wept and prayed, and was accepted.

When evangelical repentance is operating in a sinner's heart, he keenly realizes that the pains of hell have got hold of him. This brings great trouble to the heart and mind, until deliverance is found. Darkness becomes so dense, it is like the brooding of despair. It is more than a change of intention, purpose or mind; it is a change of heart and life, a sorrow which "worketh repentance to salvation." The command is "Repent ye, for the kingdom of heaven is at hand." And "Except ye repent, ye shall all likewise perish."

When one sees the true character of sin in the light of the Holy Spirit, he easily becomes averse to sin.

There is both a negative and a positive side to repentance. The former, means to cease to do evil; the latter, to learn to do well. *Negative* repentance implies an inward turning from all sin; *positive* repentance implies "bringing forth the fruits meet for repentance." Evangelical repentance covers the whole of the negative and positive elements, relative to repentance.

To repent is to adopt the course which "Follows peace with all men and holiness, without which no man shall see the Lord." This is the life where we pay our debts, forgive our enemies, make wrongs right, and, as far as possible, live peaceably with all men.

Repentance serves the end, "That your sins may be blotted out." It is not turning over a new leaf, it is the destroying of the old novel volumes, and the purchasing and eager perusal of an entirely new book.

Repentance, is more than trembling under the sound of the truth, and the operations of the Spirit. Thousands of souls are in hell today, who, like Felix of old, have trembled under the searching light of God. Impentence of sin has serious results. Every sane case of suicide in the world, are those who refuse to repent.

Conscience satisfaction is not a reliable guide. One may believe, that doing certain good deeds will help him, and because he believes that, he does it and his conscience is relieved considerably, but this is not repentance. One might have a very limited idea of a full and proper repentance, and when he has repented up to that idea, his conscience will be relieved, for he feels he has done his duty. To pray until you feel better is not repentance to salvation, it is only to better feeling. A seeking soul needs encouragement from God, but he should not stop with this encouragement. Crying over dying friends and promising to meet them in heaven is not repenting. We generally have sufficient task to manage the troubles of repentance, when no other troubles are bearing upon us. God commandeth all men everywhere to repent, therefore, we must either repent or perish.

George Whitefield and his unconverted brother were dining one day with Lady Huntingdon, and the conversation between George and the lady was of such a character, that the silent brother suddenly threw up his hands and began

exclaiming: "I am lost! I am lost! If what you say is true, I am lost!" Lady Huntingdon clapped her hands, saying: "I am so glad, so glad!" "What," said the man, "glad to think I am lost?" "No," she replied, "but happy to know you have found it out, for now there is hope for you, for Jesus came to seek and to save those who are lost."

St. Peter took a dreadful fall but rose successfully again by bitter repentance; he knew the worth of his Advocate. He unwisely took the deadly poison, but wisely vomited it up again before it wrought eternal death upon his spiritual vitals.

Oh! awake thou drowsy soul, it is a great crime to sleep under the light of grace, much more under the approaching light of the coming judgment, and that of eternal glory. Come forth, thou dull, congealed and dormant spirit: thou hast lain now too long in the prison of sin, with satan for thy jailer, who has kept the bars of unbelief firmly fixed about thee! Arise from thy slumbering guilt, and follow the Lamb whithersoever He goeth. Do not fear His guidance, the sun cannot lead you into a state of darkness! Follow Him, and some day thou shalt see the paradise of God. The drooping soul should haste to Him and lay off the heavy weights. The old impenitent rags should all be changed for the humble garments of spiritual joy and praise. If we, on earth, protect the green fields of spiritual comfort, we shall soon behold them white and ripe, in the blessed and most glorious season of the eternal harvest. Should we suspend and delay our happiness till then? Should not the joys and also the toils of the spring and summer, go before the joys of the autumn harvest?

A great delusion among men is, that of deathbed repentance. When people feel severe sickness arresting them, they generally fear death and the judgment. To be prepared for death, we always need to keep prepared; for we begin to die, as soon as we begin to live.

Try man in the four elements, viz., earth, air, fire and water, and what is he? In the earth, he is but fleeting dust; in the air, he is a disappearing vapor; in the fire, he is a vanishing smoke, and in the water, he is a bubble on the wave.

Few think of living righteous, until they can live no longer; but one *today* saint, is worth a score of *tomorrow* Christians. We know not the moment that the sails of our earthly lives will be rolled up, and should it be when unpre-

pared, with no provision for the future, no treasure in heaven, no Jesus in the heart, no Saviour to protect, no hope of heaven; and a misspent life to regret, how terrible it will be! Our sins would then be a stench in our own nostrils while eternal ages roll. "Today if ye will hear His voice, harden not your hearts." A minister of long experience and careful observation, visited more than two thousand persons, apparently in a dying condition, who had during the bright hours of temporal life, lived in the snares of sin. At their supposed last hours they manifested signs of penitence, which afforded hope to the sorrowing friends of their conversion. These were restored to health, and naturally, one would expect Christian lives to follow. Only two out of this number, attempted to lead a Christian life saying nothing about the internal joy and peace of the soul. So, how unreliable are sickbed manifestations of saving grace. A deathbed repentance is poor amendment for the wrongs of a whole life time. Satan is little afraid of our repentance, amidst the aches and pains of death, but the tears of healthful penitents burn him more than the flames of hell.

An American physician stated, that he had known a hundred or more instances in his practice, of persons who in prospect of death, had been hopefully converted, but were subsequently restored to health. Out of them all he said, "He did not know of more than three who devoted themselves even to the outward service of God."

A young man who was once sentenced to death said two days before his execution, "I am afraid that nothing but the fear of death and hell will make me seek the Saviour now, and that I cannot expect to find Him on this ground. The words, 'Seek ye the Lord while He may be found,' troubled my mind very much. They show me that there is a time when He may not be found."

Pardon is sometimes granted to a real criminal at the place of execution, but this is so seldom that it would be the height of presumption to rely upon it. It is within the power of Omnipotence to grant the grace of repentance and to administer pardon.

We should build our spiritual house, as we do our temporal dwellings; not when the storms are beating, and the winter frosts seizing; but before the storms arise, so that when

they come, we will have nothing to do but sharpen the instruments we have used in the shelter of our cozy dwelling.

Is it intelligence, when a ship is sound, the tackling sure, the pilot well, the sailors strong, the weather and wind favorable and the sea calm, to be idle in the harbour, spending the time in singing, dancing, feasting and having a general jollification, along with plenty of slumber. And when the ship is leaking, the pilot sick, the mariners faint, the strong winds contrary, the sea boisterous, and the storm tempestuous, to launch forth and hoist the sails for an unsheltered voyage on the mighty deep to some faraway land? This would certainly be answered in the negative. Yet such is the folly of evening repenters, who, in the morning of youthful vigor, and in the sunny noon of unimpaired reason, and while enjoying the activity of a thrifty body free from ache or pain, but do not resolve for Christ. Nevertheless, they feed themselves with the strong delusion, that when their wits are distracted, their senses inactive and all the powers of mind and body distempered, that they can easily make a leap into heaven, with, "Lord have mercy on me," on their lips. "Though I have lived all the days of my life in sin and served the devil faithfully, I now desire, as I am dying, to be rewarded with the saints who have fought the good fight and finished their course."

Many advance arguments favoring bright hope for deathbed repenters, based on two instances mentioned in Scripture, viz., the case of the eleventh hour laborer and that of the penitent thief. But do these instances support their arguments? We think not. Regarding the case of the eleventh hour man, it is no comparison at all to our deathbed repentance. In the first place, he was ten hours idle. Why? Because he was *not hired.* He had not a chance to work, then as soon as he was hired, he went to work. Can we compare our neglected case in this Gospel dispensation to him, when we have been hired, even from the days of our youth, but would not remember (or heed) our Creator. Then, this man worked one hour out of eleven. If his life was one of eighty years, he wrought between seven and eight years, so what has his case to do with deathbed repentance?

Regarding the case of the penitent thief, it is a delicate foundation for us to build our eternal hopes upon. We acknowledge that he was converted while dying. We also

acknowledge that the Bible tells us of thousands upon thousands of converts, such as at Ninevah, Jerusalem and throughout Palestine in the apostles' time, along with the hosts of converts among the children of Israel, and this one case, such as it is, is the only one converted in the death struggle. Had this way been reliable, would not others have adopted it, too? The very fact that this was the only one among hundreds of thousands of converts, should arouse us from our delusive theory of deathbed repentance stupor, and put such terror in us that we would never again disclose such a deceptive idea to the mind of mortal man.

Then, was this thief's case precisely the same as the dying penitent's (?) of today? By no means. It was quite possible that this was the first time the thief had ever seen or met the Saviour. He being kept in prison, perhaps had never even heard of Jesus, until the day of his execution. Here he heard, saw, submitted and believed. Then, at that time, there was some excuse, for Jesus was not then occupying His present office as Mediator, He was not yet ascended to His mediatorial throne, from where He especially has promised to give gifts unto men.

Where our case of deathbed repentance differs from his is, we will meet the Saviour any time that we quit refusing to. We have heard much about His miracles. His whole work and plan of redemption has been a story held before us, almost from our infancy. Moreover, a story which we have believed, yet, we despise the privileges which it offers. We are not held in prison, but are free to work for Jesus, who is now seated upon His mediatorial throne to dispense the heavenly blessings to the children of men. We are those who reject these blessings, regardless of our many privileges and much light.

We will learn at the judgment, if not before, that from the great record, "Every man shall be judged according as his work shall be." It will not be according to our selfish frightened cries for mercy, at the end of a misspent life, just when we fear of dropping into hell. What is more selfish than to refuse to serve God all our lives and then cry to Him at death, to hold us up from dropping into perdition? Our cries will never solicit God's favor, as long as they are mantled in the filthy rags of selfishness. We need to be able to meet death

in such a way that our minds and hearts will have nothing to do, but to stroll through the streets of Paradise.

A minister once, while contemplating upon preaching from the text: "Now is the accepted time," etc., fell asleep, and dreamed of being in hell where he met many demons holding a consultation to devise means by which they could best build up their kingdom on earth. One demon said, "I will go to the earth and tell men that the Bible is all a fable, that it is not Divinely appointed of God." But that would not do. Another said, "Let me go: I will tell men that there is no God, no Saviour, no heaven and no hell"; but this was not what was wanted. The general mind was, that they could not induce many people to believe such things. Suddenly a third voice exclaimed, "No! I will journey to the world of men and tell them that there is a God, that there is a Saviour, that there is a heaven yes, and a hell, too. But I will tell them, there is no hurry; tomorrow will do, it will be even as today." And with unanimous consent this one was commissioned to go. We do not take stock in all dreams, still we value them when they draft for us the every day occurrences which our natural eyes behold.

May the time speedily come when the nations of the world will realize the necessity of disregarding Satan's devices and make today the day of salvation. "Tomorrow" is the devil's great rally to the cross of Christ; but tomorrow is a day which no man has yet seen.

A great significance lies in the little word "Now," as it marks the point on which life's battle turns, and the pivot on which the soul's destiny hinges. Now, is the time of fighting to obtain the crown. Today is the appointed time for running to gain the goal and to win the prize. Now, is the time to sow, that corn may be provided by and by. The road of "tomorrow" salvation, leads to the popular town of "Never." Today, is a day of *mercy;* tomorrow, a day of *doom.* Summer does not last forever! And "the night cometh when no man can work."

It was day at Jerusalem, in Christ's time; at Ephesus, in St. John's time; at Corinth and Philippi, in St. Paul's time; at Crete, in Titus' time; at Alexandria, in St. Mark's time. It is now night with the most of those people. The majority of them procrastinated their salvation when it was day.

Jerusalem had a day; every city, every nation and every man has a day of grace, and a favorable time to accept salvation. Those who allow the Sun of Righteousness to go down, without working out their own salvation "whilst it is called today," have nothing to look forward to, when time is swallowed up in eternity, but darkness and damnation. No works, no saving faith, no improved time and no salvation.

Oh! for souls who will engage in the highly privileged service of the Lord of Lords and King of Kings, and thereby lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt or thieves break through and steal. Then they shall never regret in eternity, the contests of their earthly pilgrimage. When we have reached the heavenly shore, the Judge will smile upon us with love in His look, while the sublime language of His heart, affectionately invites us to remain in His presence, even at His side, forever and forever.

Chapter II.

Faith

Faith is a gift of God. It cometh by hearing, the Word of God is its basis. "Faith is the substance of things hoped for, the evidence of things not seen." Spiritual success at any point of consideration, depends upon an active, vigorous use of faith. As faith is given to man by God, it necessarily is the faith of God. It is no wonder, then, that it removes the mountains of spiritual obstructions. Faith is ambitious, it will not remain with those who do not keep it continually employed. It is, in its own nature, too active to live in idleness.

There are two kinds of faith which are exercised by men. General and special faith. The former is not saving of itself, but is an assent of the mind to the being of God, as the Omnipotent One. It assents to the Bible, and all righteousness and goodness wherever it is seen. The latter is the most essential faith to man. It is the consent of the will, and the faith of the heart, whereby the penitent soul, while clinging with all his inspired might to the promises of God, believes unto righteousness, i.e., unto the salvation of his soul.

Faith is the connecting link between God and man, which appropriates the things of God to man.

The devil has a very strong general faith. He could say, "I know Thee who Thou art, the holy One of God," and "Art Thou come to destroy us?" His faith is such, that he believes so in God and righteousness that he fears and trembles. Notwithstanding this faith, he is the devil still, continuously plotting the destruction of all the human souls on earth.

Saving, or evangelical faith, is a most important element in the Christian life. It is not only to be received and exercised at the time of regeneration, but it is to be allowed a full exercise through life. Faithfulness must be connected with faith and it makes little difference which word we write, faithfulness or full of faith. To be full of faith, necessitates the emptying of every antagonistic element out of the heart. When the heart is emptied of all wrong, and filled with what

is right, then this gracious factor, faith, surmounts all obstructions in the way, and proves the truth of the Scripture where it declares, "This is the victory that overcometh the world, even our faith." We must, by faith overcome the world, or the world will overcome us. We must conquer all, or be conquered by all.

When the heart is filled with pure faith, the soul is kept alive by a faithful performance of good works; which flow as naturally as wholesome water does from a pure fountainhead. A firm religious faith is much preferable to any other quality of the mind or soul. It makes life a discipline of goodness; creates a lively hope, when all earthly hopes vanish. It renews life, subdues pain, and from the dark realms of corruption and decay, calls up beauty and Divinity. It makes the afflictions of temporal life, a ladder to climb to Paradise.

Faith is the vision of the soul; it is based (first) on an intellectual knowledge of the truth. (Second), It is an emotion produced by that knowledge which effects an approach towards God. (Third), It is a cordial reception of the truth in the heart. Or, in brief, it is spiritual knowledge, belief and trust.

FAITH

"Faith is a living power from heaven,
Which grasps the promise God has given!
A trust that cannot be o'erthrown,
Securely fixed on Christ alone.

Faith finds in Christ whate'er we need.
To save and strengthen, guide and feed;
Strong in His grace it's joys to share,
His cross, in hope His crown to wear.

Faith to the conscience whispers peace,
And bids the mourner's sighing cease:
By faith the children's right we claim,
And call upon our Father's name.

Faith feels the Spirit's kindling breath,
In love and hope, that conquer death;
Faith brings us to delight in God,
And blesses e'en His smiting rod."

Selected.

Faith is the link that binds us to God, good works is the link that binds us to man. Faith is the light of the soul; love is the mirror in which it is reflected.

Faith without works, is a vine without grapes. By works we test the reality of faith. Faith is the channel by which all that is pure and angelic is received into the soul. Love and good works are the overflowing of that fountain, which flows in benevolent streams of goodness to all mankind. Faith sees with the eyes, hears with the ears, understands with the heart, and works with the hands of love. Faith is the chief stone upon which the building of character is erected. It is not the foundation, as its value depends upon the worth of Christ, to whom it clings.

Faith is the substance of things hoped for, because it makes them real. It is the evidence of things not seen, because it convinces us of their actual existence. The act of faith is the actual exercise of the power to believe, which God has given us. It involves the execution of the choosing power of the human will, as a condition to the reception of the Divinely provided salvation for mankind.

Faith is the spirit of prayer; our success in prayer depends, largely, on the confidence which we have in Him, to whom we present our petitions. "Whatsoever ye ask in prayer, believing, ye shall receive." "O, woman, great is thy faith; be it unto thee even as thou wilt." "All things are possible to him that believeth." "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." "This is the confidence we have in Him, that, if we ask anything according to His will, He heareth us." "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the winds, and tossed: let not that man think that he shall receive anything of the Lord."

The language of saving faith is, *Jesus is saving me now.*" Such a faith and reliance upon the veracity,—power and love of God, will be responded to by Him, in communicating the joys of pardon and holiness to those, thus honouring Him. The very moment that faith becomes active the Holy Spirit drafts a clear title to our spiritual inheritance; and, at the same time records it in the Lamb's Book of Life. He then stamps the assurance upon our hearts, so that we are con-

scious of two facts; (first), that we are really in possession of the true riches (second), that we have the inward and unmistakable proof of the same.

Man is justified by simple, saving, evangelical faith which never stands alone. Genuine repentance must of necessity precede and accompany saving faith. Then he that believeth on the Son of God, hath the witness in himself. Faith, which is the last condition and instrument of salvation, is an act of the human soul, supported by the grace of God. Here, the Divine and human elements blend in active, energetic, saving operations. Jesus is the object of all faith; it runs to Him, confides in, and relies upon Him. "He that believeth on the Son of God hath everlasting life." The Lord has no way of keeping people saved only through faith. Doubt makes salvation impossible.

A small piece of paper might seem a very insignificant thing, but when it is a bank-note, it commands as much importance and appreciation by the possessor as though it was pure gold. So faith, is as well satisfied to rest upon the promises of the New Jerusalem Trinity bank, as if it had immediately, all the blessings contained in them. The mist of doubt generally rises from the swamps of sin. One indulged sin, clogs our vision so that Christ cannot be seen. It so paralyzes our sensibilities, that we do not recognize the Holy Ghost. Doubt often has larger feet and longer limbs to stand on, than many give it credit for.

Faith is an unlimited confidence in a living God; the Governor of nature, which calls forth all the energies of heaven-born souls, and sends them forth in the work of relieving souls, uprooting the plots of iniquity, stemming the tide of depravity and helping on the betterment of the race in knowledge and virtue.

Weak faith says, "God is able." Stronger faith says, "He is able and willing." Strongest faith says, "He is able, willing, and does it now." Doubt steps up and says "Where is the feeling of the blessing?" But faith and God alike, mind their own affairs, then doubt is compelled to do the same. Our Saviour's mustard seed faith is worthy of reliance, and will in every case, produce St. James' good works.

The representatives of the Christian Church should pray for each other, that all may earnestly contend for the faith

once delivered to the saints. When the foundation is false, the fabric must fall. It means much to keep guarded well and guided aright, in this day when false doctrines and anti-Christian opinions are so extensively propagated. The spirit of the present age is notoriously susceptible to anti-truths. Profane indifference so often assumes the name of candour. If the life is right, the faith or belief on which it is based, must necessarily be right, too. No corrupt faith can produce a correct life, or effect a course of usefulness. Grapes and figs are not gathered from thorns and thistles; neither can error generate or produce truth. Oh! Lord, guard us against "Seducing spirits and doctrines of devils." Never was error decked out in a more fascinating attire, than at the present time. Never was poison made more palatable in the religious world, than it is in the modern composition of this present age.

Christ is the brazen serpent, and faith is the eye to behold Him, and the ear to hear Him. He is the way, and faith walks in that way. He is the truth, and faith is its substance. He is the life, and faith lives upon Him. He is the teacher, and faith sits at His feet and learns. Jesus is the sacrifice which faith relies upon; the King whose authority it gladly submits to. In whatever form Christ may appear, in the many ways which His names, nature and offices indicate, the Christian faith will correspond. It follows Him as the needle does the magnet.

Evangelical faith is the faith of *transaction.* It is the placing of ourselves under the kind care of a benevolent and supernatural Being, there to be kept at rest, guided, guarded, governed and possessed forever by Him.

When saving faith has been obtained and is retained, it rapidly advances and quickly leads the soul into a deep experience in the things of God, even to that of entire sanctification where all unbelief is removed from the heart and the whole soul filled with active faith and fervent love. When an individual, who is in possession of this faith, is attacked by the enemy of all righteousness, if faith is allowed its full exercise it quickly and easily conquers; Satan will then be defeated and forced to a speedy and an unconditional surrender. Faith is an active warrior, when employed it must be allowed to conquer all, or it will not engage. If the benefits of being filled with faith was only known to those who are in spiritual dark-

ness, there would soon be left no representatives of sin and wickedness. Christians are believers; they are saved according to their faith. Doubters are unbelievers; they doubt and are damned.

When the people of God give place to doubt, they forsake their sonship, though many profess to possess both doubt and salvation at the same time. We are to take heed lest there be in any of us, an evil heart of unbelief in departing from the living God. According to this text, to doubt is to have an evil heart, and, as a result, be separated from the living God. Let the reader remember that it is no small thing to be a doubter. One of the strongest commands in the Bible is, "Have faith in God." This commandment, like all others, was not given to be broken. The great and prevalent sin of fallen humanity is unbelief. It is this that has sundered us as a race, from our union with God; and faith is to be the bond by which we may be reunited to Him again.

No matter how great an individual's faith is, it is subject to trials throughout this earthly life. These trials, when rightly viewed, are not injurious, but are the way to patience. They are, in this way, more precious to the Christian than natural gold which has been tried in the fire. Trials are not temptations, the former is of God, the latter of the devil. Satan may fiercely assault the soul when it is undergoing the trials which God permits. In these circumstances, the tried person should exercise an increased effort to hold on to the arm of God.

Temptations are distinct solicitations to do wrong, either in thought, word or deed.

Trials are necessary, as they have a double benefit. (First), they show us the strength of grace, which is possessed within the soul and teach us our utter dependence each moment on God. (Second), they prove to God our appreciation of His imparted love, and our determination to do right under all circumstances. Temptations may serve the same purpose, but, as the kingdom of God is an independent kingdom to that of Satan, He has provided for our probationary trials, within the bounds of His own kingdom. Temptations, when resisted, to a large extent serve the same purpose as trials, and result to the Christian, as blessings in disguise.

Every candidate for heaven, must needs pass through a series of trials before the great judgment day. The school of trial prepares us for enlarged usefulness in this life, as well as for the reward in the world to come. The Lord promotes us in His service on earth according to our faithfulness. It is the design of Christ to have fidelity so stamped on our hearts that "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The way to success on any line is not often an easy route. It implies application, perseverance and determination. Christians are not always treading a flowery path, but are sometimes, at least, left to "Glory in tribulations also."

When one is pressed with trials, his feelings, for the time being, may ebb to a low condition; but, when the feelings of a true man subside, his Christian experience may be rising higher, and the favor of God becoming greater, even to the extent that feelings have lowered. Many are misled at this point, but not understanding this fact. We must remember that salvation, in a true heart, does not subside with feelings. All Christians, in order to succeed in the race, must learn that it is their duty to go on in the service of God, whether their feelings are low, or soar mountains high. Those who expect much feeling, in order to trust God, have weak experiences and will be likely to have very little feeling. But those who have rich experiences, independent of it, trust in feelings, "Fight the good fight of faith," and generally, have as much feeling and joyful sensation as they desire. The man who doubts God's work in his heart, on no other ground than a lack of feeling, commits a grievous crime. "Without faith it is impossible to please God." "We walk by faith, not by sight." What comfort is there in temporary faith— which fails when it is needed most? What benefit is an illumination that shines in the light, but fails in the darkness?

We should be careful to get the right faith imbedded in the soul, at the beginning of our Christian life. Then, be true to God, endure to the end of life, and eternal victory will be sure. Many sincere seeking souls do what they call believing, when they have never properly repented of their sins.

In this case, trying to exercise saving faith is a delusion. When they claim to have believed; in this way, they start wrong and in that wrong way they travel all their lives, unless they come back and start over again. If a seeker just stops seeking and believes he is saved, when his heart is all wrong, it will not make him a regenerated soul.

The penitent soul with a broken heart and contrite sigh, reaches out to the great *I Am* for mercy, in which act the hand of Omnipotence helps him to the point where he realizes of himself he can do no more. Here, on the strength of the promises and under Divine guidance and inspiration, he believes not that he already has salvation, but, that God is operating upon his soul and is now in the act of giving him the desire of his heart. The next moment he is able to quote the following text with a heaven-born joy "He that believeth hath the witness in himself." The regenerated find the experience of entire sanctification in the same way.

There is what some people call faith, which seems to be only a dead trust. We are constrained to believe that there are many who claim to be of the household of faith who have never reached a true state of evangelical faith. Such generally lack in faithfulness and consequently, lack the proper fruit. How many people tell us, when we inquire into their spiritual state, that they are "trusting in the Lord; that they could not live a moment without Him, and should they be called from this earthly life, they believe they would be saved." When we question them closely regarding piety in life, and Christian experience, we find them, to our sorrow, with few marks of either.

How sad to see so many people who allow their hearts and minds, along with nearly all their time, to be taken up reaching after the things of time and sense; all the time trying to gain position in this life. They seldom, if ever, have family prayer in their homes. No searching, and very little reading of the Scriptures, no "exhorting one another daily," no words of warning to the perishing masses about them, no tears of grief shed in behalf of their soul's welfare, and often this is the case in regard to their own children. Still, in the face of all this, they say, "I am trusting in the Lord, and I could not live a moment without Him." How vain and empty such words are, from such deluded souls. This is often the

result when the blind are leading the blind. They surely need our special prayers as they know nothing yet about believing or trusting from a Scriptural standpoint. God has never recognized their faith because it is but a human, spurious, imaginary trust, not Divinely given or inspired.

We must first have faith in God and then keep aggressive. Man, for the natural bread of life, must trust God, but, he must also work with his hands; it is the same for spiritual bread, a man must support his faith by a diligent performance of the righteous will of God. In both the spiritual and natural sense, we must do as Swinnock's brevity says, "Trust in the Lord, but keep your powder dry."

Through the love of God our Saviour
All will be well
Free and changeless is His favor,
All, all is well!
Precious is the blood that heal'd us,
Perfect is the grace that sealed us,
Strong the Hand stretched forth to shield us;
All must be well!

Tho' we pass through tribulation,
All will be well;
Ours is such a full salvation,
All, all is well!
Happy, still, in God abiding,
Holy, through the Spirit's guiding,
Peaceful in the Lord confiding,
All must be well.

We expect a bright tomorrow,
All will be well!"
Faith can sing through days of sorrow,
All, all is well!
On our Father's love relying,
Jesus, every need supplying,
Or in living, or in dying,
All must be well.

Mary Bowly.

Chapter III.

Regeneration

Regeneration is that work of the Holy Spirit by which we experience a change of heart; the recovery upon the soul of the moral image of God. It is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores, and struggles against in his penitent state, is broken and abolished; so that, with full choice of will and energy of right affections, he serves God freely, and runs in the way of His commandments.

There is no salvation independent of regeneration; as all men are sinners by nature and practice. They cannot restore themselves by their own power, to a state of innocency.

Heaven is a holy place, and none but holy beings are capacitated for either its employments or enjoyments.

Many people are widely misled by entertaining limited and mystical views, relative to this most important doctrine.

Repentance

In many cases the standard of regeneration is held far beneath its scriptural limitation; and many, we fear, console themselves with an insufficient substitute. They conclude that the necessary preparatory change for the company of the upper sanctuary has been wrought, when, perhaps the soul is but undergoing the preliminary stages of that change, in the exercise of evangelical repentance; the soul having only become awakened, so as to abhor sin and crave for salvation. But this is not regeneration. It is rather the effect of the toll and painful discovery of the need of it. This is but the "Fruits meet for repentance"; the effect of an alarmed conscience.

Repentance is the sign of conviction and a sincere approach of God. It signifies that the preparatory process of salvation is going on in the soul under the influence of the Holy Spirit.

Some would endeavor to persuade a person in this state, that he is regenerated. But the absence of the love of God,

and the presence of the evil which he detests, proves the opposite. Sin still, in many respects, has a great hold upon him, and the resistance of his heart to submit to the unaccustomed and long despised Gospel yoke, proves his inward need of something more than the sharp pangs of his conviction to arm him for contest with the powers of darkness. In this state he is troubled with pride and self-righteousness, which causes a reluctance in him to be saved, as he is still under the law and oppressed by the thraldom of sin.

Repentance, however exact and copious, merits nothing to stop there. Although the penitent feels at times that he is "Not far from the kingdom of God," he has not entered it; his burden is not removed; his bonds are not broken. He is not "Walking in the Spirit"; he is at best, but a struggling slave, and not "The Lord's freedman."

—But there is a point which when passed, changes the whole scene. He believes wholly in Christ, he is justified by faith, he is comforted by the Spirit "Witnessing with his spirit," that he is a child of God, and he serves God from filial love. Here the chains of bondage are broken, and his soul freed from guilt. He walks "Not after the flesh, but after the Spirit." He is "Dead to sin," and cannot continue any longer therein. The fruits of the Spirit are possessed within. The "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," are all shed abroad in his heart which experience fully harmonizes with the standard of the Scriptures. Until the attainment of this experience he was only a seeker, but now he has obtained what he sought, and continues to obtain in his new expanding state of justification.

Repentance is not an easy process, yet profitable. In a natural sense, a person in unavoidable danger will not apply for help until he first realizes his position; and the greater the danger realized, the greater the efforts will be for help and deliverance. This is not untrue either, in the spiritual realm. All who come to Christ, come feeling their guilty souls hanging over the bottomless abyss; where nothing but the brittle thread of life, supported by the tender mercy of God, has prevented it (in hope of repentance), from plunging into eternal darkness and despair.

Those who obtain pardon, are those in whom godly sorrow for sin has so operated, that they feel they cannot live

another hour under the wrath of God.—This is the common point where all receive deliverance. At this degree of conviction, people easily become willing to obey God, and believe Him. Just here, is where the secret of the missionary and martyr spirit is found.

Those who do not feed their convictions, by much earnest prayer, self-denial and holy living, so as to reach the climax, make slow progress in finding deliverance. No seeker should go about daily wishing forgiveness, indifferently hoping it to overtake him; if so, he will be left by the Spirit to mourn in dissatisfaction and condemnation. To obtain, one must be definite and earnest with God, and God will be definite and earnest with him.

At the climax of repentance, comes saving faith. Then, and not until then, it is found to be within easy reach of the penitent, which faith grips the promises of God and brings to the soul of the pleading applicant the executed right to the tree of life, signified by the red seal of Calvary's King, stamped upon the heart.

When our repentance is complete, active believing is a natural consequence. Saving faith is often inspired in the heart of a true penitent who has never in any way been taught to believe. It is marvelous what the Spirit will lead us into, if we but follow Him closely.

It matters not how vile or degraded the sinner is, his case will present no limit to Divinity. The drunkards, gamblers, blasphemers, Sabbath breakers and skeptics, are as free from guilt when pardoned, as those who have observed the commandments from their youth up.

All who come near enough to the Lord to have one sin forgiven, find full remission for every sin at the same time. Hallelujah! "If the Son therefore shall make you free, ye shall be free indeed." This is the starting point of development in the Christian experience; from this we grow, not into, but in grace.

In the act of complying with God's requirements for salvation, the conditions may seem grievous and crucifying to flesh and blood. But, by Divine assistance, we can meet them all, and cross the death-line of Satanic dominion to a life of peace with God. If we then hold to the conditions by which we found salvation, we will have no trouble retaining our Christian experience.

What need there is of prevailing Christian prayer in behalf of the unjust, until they are seized with such conviction, as will cause their submission to God, and to the receipt of His infinite salvation.

A General View of Regeneration

In the unmerited experience of regeneration, the possessor extols the Author for such a wonderful deliverance from sin, while his rapturous soul soars away to inexpressible heights of glory and praise. This is the effect and influence of the Holy Spirit's majestic operations. The Bible now has became to him a constant delightful study, which affords untold light to brighten the pilgrimage, until he reaches the city of God.

This heavenly course is laden with boundless benefits. Not only does the converted soul enjoy his sins forgiven and the friendship of the Saviour—but he has his "Fruit unto holiness and the end everlasting life."

Regeneration is the first stage or state of grace in the Christian experience. To ever retreat beneath its standard, or the joy and satisfaction which regeneration afforded when first received, is to be outside of the gateway of life.

Our experiences should correspond with St. Paul's who was saved "According to His mercy, by the washing of regeneration, and renewing of the Holy Ghost." Washing here, is a figurative expression, and indicates a cleansing for the soul, through the blood of the everlasting covenant, and by the tender mercy of God; the same as clean water cleanses the body or other objects when properly applied.

We cannot inherit regeneration from good parents, neither can it be attained by culture or good works; neither by complying with Church rites and ceremonies. It is the grace of God administered by the Holy Spirit to the soul of the penitent sinner; an instantaneous act of the Moral Governor of the universe.

The effect of regeneration is a justified state or condition being justified, pardoned, and accented through the merits of Christ. It is not through any desert in us, but according to His own mercy, by His grace, His free unmerited goodness, He saves us and stamps His image on the soul.

The blessed object of the Christian life on earth is, that we might be preserved from all that is evil, and live for God's glory, and the salvation of men. Also, that we might become heirs of eternal life, and live now in this present life, in the joyful hope of the same.

Many have no greater conception of the work of God, than to place its standard lower than a clear type of reformation, i.e., turning in life from all sin to all holiness. As a consequence of this, there is no reaching after that which is not as yet perceived.

The truth is greatly perverted if regeneration, is read reformation; but we fear that this is practically done too often, and in many cases it is but a feeble type of reformation at that. How very essential it is to prayerfully study God's truth and the experiences of pious people, until the proper, scriptural ideal has been fully grasped. Then we have a good foundation for obtaining and retaining this vital experience.

Reformation does not imply regeneration; but regeneration implies reformation and ranges far beyond it.

There are those who despise open sinning, yet who live in a cold, lifeless, inefficient state of experience. Often such have acknowledged to us, the evading, on their part, of certain duties which are constantly held before their minds by the Holy Spirit. They profess to believe that God would bless their souls more richly, if they were only willing to do those things. Yes, God will bless! He will convert all such, when they become willing, and are actually doing the whole will of God from the heart. "The willing and obedient, shall eat the fat of the land."

Regeneration is the entrance to the kingdom of God; the beginning of a Christian career, which ultimately finds issue in the kingdom of heaven.

At regeneration, sanctification begins, and if continued will result in the instantaneous work of entire sanctification. At the same time, holiness begins, but it is to be carried on to perfect holiness. Salvation is enjoyed here, but full salvation is reserved for future attainments in this life. The regenerated have love, but not perfect love. They have peace flowing

through their souls, but the ultimate preparation for the New Jerusalem, is in the obtaining of "Perfect peace."

The Bible, with its rigid laws, does not condemn the true children of God. They keep His commandments, and their service being acceptable, they avoid censure from either the Spirit or the Word to the contrary they receive boundless encouragement from both. God's law has lost its severity to them, and now serves as a guide in righteousness. The whole Scriptures, too, tend to animate the soul whose theme is always onward and upward.

A sinner is called a sinner, because he commits sin; the same as a farmer, because he farms; a bricklayer, because he lays brick; a lawyer, because his business is law, etc. And those who commit sin, are properly called sinners, whether they are in or out of the professed church. All such are proceeding on the broad "Way that leadeth to destruction, and many there be which go in thereat." Such have not been born of God, for, "Whosoever is born of God doth not commit sin" I John 3:9.

The followers of the Lamb of God have a new experience, where "Old things are passed away; behold, all things are become new." Old practices, desires, thoughts, purposes, intentions, etc., are all taken away; leaving a renewal in the "Spirit of the mind," where they love what they hated, and hate what they loved. The affections are no longer sensual, but are set on things above. The desire is lost for the ballroom, card table, horse race, games of chance, gaiety of attire, Sabbath desecration and all other vices and unrighteous indulgences. The body is now the temple of the Holy Ghost, and the language of the soul is,

> "Take my heart, it is Thine own,
> It shall be Thy royal throne."

It is in the heart where the Holy Ghost seals the infallible testimony of approval, and none can properly express with the lips, what God has not stamped upon the heart. Nothing is clearer than the evidence which God gives that the sins of the past are all forgiven; this is the only scriptural basis for the building up of a Christian character.

John Wesley, the eminent theologian, defined regeneration as follows:—"Regeneration is that great change which

God works in the soul when He brings it into life; when He raises it from the death of sin, to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God, when it is created anew in Christ Jesus, when it is renewed after the image of God in righteousness and true holiness; when the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice, into sincere disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is changed into the mind which is in Christ Jesus."

The Lord is worthy of preeminence. He will have the whole heart of man or He will accept no part of it. The lukewarm, He will spue out of His mouth.

The regenerated have a life that pleases God in all things, great and small, and their souls do not lack heavenly moisture. The wheat of the kingdom and the honey from its rocks, will cause him to flourish as the palm tree, and produce in him a growth as that of the cedar of Lebanon. The oft-mentioned coldness and deadness, but too apparent in the professed Church of God, is altogether unknown to him; his inspiration comes from another source.

Regarding the outward life of the regenerated, the Scriptures allow no latitude for wilful transgression, nor for failure in doing the whole will of God concerning us.

There are what is sometimes called little sins, and are looked upon as being only small deviations from the pathway of Christian duty. We often see such offenders of God's law, confessing that they should do differently and avoid the cloudy experience brought upon their souls by the same.—But are these little sins? Are such errors of an insignificant character? Are not the clouds thus brought upon the soul, condemnation? And can we bear condemnation and be in Christ Jesus at the same time? See Romans 8:1. The Lord's vines have tender grapes, which can he spoiled by the little foxes as well as the large ones.

If we wish to die right, we must live right; if we live right, we must cling to the Bible. Here, we find the true instruction, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10.

One transgression, whether considered small or great by us, is sufficient to debar a man, yea, a whole nation, out of

the Holy City; the place where no unclean thing shall enter. Any failure by us, in doing the whole will of God concerning us, will destroy our peace, disqualify us for service to God, and rob us of our crown at last.

If sin was always called by its right and proper name, in pulpits and elsewhere, no matter how insignificant that sin seemed, by unscriptural reasoning; we believe that thousands would be kept from its entanglements, who are now entrapped in its snares.

The Lord adopts us into His family, in regeneration, that we might work for Him. When His undivided will is accomplished by us, He pays us well with blessings in this life, and rewards us abundantly in that to come.

KEEPING REGENERATED

Salvation is not only to be sought and found, but to be kept, which possibility is clearly designated in the Scriptures, as in the Saviour's prayer, "Holy Father, *keep* through Thine own name, those whom thou hast given Me," etc.

This prayer in the seventeenth chapter of St. John's Gospel, was offered by our Lord in behalf of the apostles and all future converts. How misleading it would be for the Lord to have prayed thus, if all believers, no matter what their natural circumstances or temperaments are, could not be always kept from all sin. Yes we joyfully praise the hallowed name of Him who "Keepeth that which is committed unto Him." With a firm trust in God, the saint can reach the skies, amidst the howling rage, and fierce assaults of diabolical forces; signified by the works of either men or devils.

Without our concurrence, the agents of perdition cannot pluck us out of our Father's hand. But the Lord's willingness to keep, does not exempt us from the responsibility of always being on the watchtower; but necessitates it momentarily throughout this earthly stage of action.—Note the precaution of our Lord, "What I say unto one I say unto all, watch!" Mark 13:37.

We may think our temptations and trials heavy, when perhaps, St. Paul endured more in one day (especially during the years he spent in prison bound in chains and fetters) than we in months.—Still the apostle, from these circumstances, sent forth many of the inspired epistles which we

have in Holy Writ. He allowed nothing to retard his progress; he watched, prayed, fought the good fight, kept the faith, finished his course, and in holy triumph, amidst the horrors of his martyrdom on cruel Nero's block at Rome, he was beheaded. From whence his soul soared away on wings of deliverance, to the world of peace and rest.

The dydro-headed monster, is ever seeking the destruction of Zion's peace. He does so by persecution, evil report, backbiting, worldly conformity, love of money, fame, pleasure, etc. In these earthly circumstances, we are infinitely unsafe, unless we are guarded by the Almightiness of Jehovah.

Let those who would be wise, heed the prophet's counsel in casting their burden upon the Lord, who will sustain them, and will never allow the righteous to be moved.

REGENERATION.

The blessing of free saving grace,
May we not cast away;
Though tempests wild we have to face,
God's voice we can obey!

Love's streams doth change the vilest heart,
By washing guilt away;
When in contrition we depart,
From paths that lead astray.

The tempter's power is null within,
Pierced through by truth's sharp sword,
With all our powers averse to sin,
We trust Elijah's God.

The beam that shines on mountain height,
Or in the valley low,
Doth change the darkness into light,
And melt the polar snow.

Love's monument set up within,
With heaven's smiles engraved;
The sword and spearing life of sin,
To shares and hooks are made.

They err, who measure life so long,
That folly reaps despair;
Life should be sweet—a holy song,
'Tis heaven this to share.

W. G. K.

Chapter IV.

Activity

The heading of this chapter brings before our minds a subject of vital importance. Not only is it important to some, but to all who desire to walk in the pathway of life.

The first characteristic of the mind, religiously considered, is, activity.

The intellect is not pond-like; it is current-like. Intellectual life is a prolonged force. No element of God is inactive.—If it knows calmness of state, it is that calmness of life which can, at any moment, be thrilled from its surface to its deepest depths.

The mind therefore, in its religious connection, must be active. Spiritual explorations are always in order.

It is splendid philosophy, or method, to be good. To be good is to have a character that will of itself communicate good. There must, and will, be effects where there is goodness.

A Christian is expected to be a steady light, not as the lightning; then his principles, by affecting his actions, are conveyed to the benefit of others.

Knowledge is good, but it is not sufficient to know only; but one must act according to knowledge. Knowledge is not given for indolent contemplation and study of ourselves, nor for brooding over the Scriptures or emotions of piety.—No! for action was existence and knowledge given us. Our actions determine our worth. Each step of activity helps to awaken a sleeping force of dormant faculties, and helps to dispel error.

Those who do little spiritually, generally have little, and know little. If your spiritual knowledge is good, employ it. Test the strength of your theories and religious experience, and see if they will stand the test of action.

It is the will of God that His church retain a prosperous aspect, and prove herself to be the promoter of perpetual aggressiveness;—a spontaneous fervency which thrusts the individual representatives out into the vineyard of the Lord; not only to invite the perishing multitudes to the footstool

of mercy but, with a holy compassionate zeal, bring them to the "Lamb of God which taketh away the sin of the world."

Some among the unrighteous may resist the greatest and most faithful efforts that could be put forth for their salvation but, thank God, there are many, too, who are not so bent on travelling the way of spiritual darkness, that they cannot be reached by the violence of Divine compassionate love. By the right efforts being put forth in the right way, many can be "Compelled to come in, that God's house might be filled."

We fear that through a failure of this, a spiritual dearth has effected, if not become seated in the modern church, and to a large extent has diminished real spiritual evangelism. An inaggressive Christianity is absolutely foreign to the truth and the spirit of the Gospel.

It is the purpose of God that Zion travail, prosper, bring forth and inhabit the kingdom. But if the earnest weeping sowers have deserted the fields, or have adopted some unsuccessful machinery of spiritual speculation, perhaps in view of worldly fame or mammon, the harvest will, assuredly, be wanting.

To visit the different branches of the so-called Christian Church of the twentieth century, attend their services and investigate their standing, we would find in many cases, little revival spirit. No new converts registered for years in many of them, and perhaps a decrease in membership as well as in spirituality. A poor attendance, unless the congregation is sustained, and the financial liabilities balanced by continuously resorting to entertainments, and amusements, and frolics of various kinds.

Then we begin to look for the old time weeknight prayer-meetings and revival services, where righteousness prevailed against the powers of darkness, in rescuing the benighted souls of men from the enemy's clutches, causing such a transformation in their hearts, as to enable them to combat the world with an irresistible spirit of grace and power; proving themselves brilliant luminaries through the free mercy and miraculous gift, Salvation.

Would we not look in vain for this, finding perhaps one service during the week, and it so poorly attended that one pew would afford seating room for all; a few mild prayers are offered, along with some other mild exercises to constitute

the service, and the meeting is soon brought to a close. Then before separating a friendly, neighborly, (but secular) talk is indulged in. Each one trying to strengthen merriment by a few jokes, accompanied with what wit can be commanded. No interest to be seen apparently, in the salvation of the community.

How little of the compassionate scene witnessed by comforting angels, and experienced by the Son of God in the garden of Gethsemane, where, in inexpressible grief, and alone, His most precious veins sprinkled the wine-press. Will we not share His burden now? or will we, by inactivity, still leave Him to bear it alone?

Should it be asked if the above description would apply to the lively holiness congregations, which have taken rise in the North American continent within the nineteenth or twentieth centuries, we reply, it might not fully apply to them, but are they as lively with evangelical principles and practices as they might be? Do not many such congregations lean too much towards spiritual indifference to be on safe ground? Are there not many cases where spiritual life is undergoing unabated subsidency; the public interest and attendance at the services becoming weaker? When the glorious spiritual attraction of a religious society has ebbed away, it leaves prominently visible the need of gospel life and revival fire.

A diminished Christian experience paves the way for error and final apostasy. It opens the way for the reception of false doctrines then on and on such an one will go, each wrong step preparing the way for a greater and more dangerous one. Let us closely cling to the pathway of safety, and never allow a wrong course to even begin.

The best way to avoid error in thought and act, is to momentarily apply ourselves to every Christian duty, with the fervency of prayer which is necessary to sustain the soul in love and virtue.

The religious prosperity of a society is very largely the personal responsibility of each individual representative. We might blame other people, or our Divinely ordered circumstances for our deficient state of grace but these excuses will neither clear us, or satisfy divine justice at the final test of the judgment; the time when these earthly elements shall be consumed with the devouring flames. The sooner such

excuses are dispensed with, the better for our soul's eternal interest.

If the individual members of a religious congregation, become tainted with sin, and indifference, what will be their state as a whole? The common cause of the want of grace is, when what has been received is not kept in constant and lively exercise. In general, it is the field of the slothful, that is grown over with thorns and briers; and it appears to them that "There is a lion in the way, a lion in the street."

In the few years we have spent in the itinerant work of the ministry, we have noticed a sign which generally, if not always, presents itself in a religious congregation, which has removed its tent from the sunny, tropical regions of peaceful love, to the unpleasant barrenness of the frigid zone. The sign is contention. In the place of aggressive love and unity, is disagreement, jangling, disputing and a censorious attitude towards each other. Much more censuring than showing charity towards each other; more charging each other with blame, than willingly sharing the unlocated blame. A little jealousy and self-esteem, can soon leaven a nice, big lump of contentious feeling, which spoils all the operations and good efforts put forth by the church.—But we read, "My brethren, these things ought not so to be." They are not the marks of the holy, but of the unholy; not of the righteous, but of the unrighteous. So let us dispel them from our midst and comply with every gospel condition, that the Lord might be worshipped in our midst in the "Beauty of holiness"; and the chariots of the Lord caused to advance.

Aggressive Christianity should cause the public services to make deep impressions for good. In the first place, in order to give this effect, the people should be faithful in attending all the services. A small percentage of the inhabitants of our country would fill all the churches in the land. The house of God should be crowded with Christian workers, and those who need their help. They should be at their posts at meeting time, week nights and Sabbaths, summer and winter, the whole year through. Perhaps at this point, the reader lifts his shoulder with a shiver, but we cannot stop with the shivers. We must rise above our weaknesses, and get to where we are *"Glad* when they say unto us, let us go into the house of the Lord" Psa. 122:1.

Israel's king here must have supported this assertion with a parallel practice, or it would not have been worth reserving and recording in the oracles of God. Many would have us believe that their highest pleasure is in attending religious services, and participating in the public worship of God but their course of action speaks otherwise, and which shall we believe, their words or their actions? A man's word might be doubted, who said he was a blacksmith, but doubts would quickly disperse when his skilful accomplishments are seen at the anvil.

Religious services are generally a success when proper interest is shown by a faithful and regular attendance, even when bad roads, foul weather, and impaired health serve as obstacles in the way.

How often the Lord tests our faithfulness in these ways. One should never work so hard at secular employment during the week that he will be too weary, when there is a service at night, to attend. Some say they have the home work to do, and it must be done. Have we not also the Lord's work to do? And must it not be done? How often spiritual blindness and indifference manifests itself in this way. If you have an interest in the cause of God, show it, by not only attending meetings regularly, and by bearing your responsibility in every way, but, by being on time. It will be sad, indeed, should we be five minutes too late preparing for the judgment. While the "Bridegroom tarrieth," let us do right, do it with our might, and that on time. It would be better to stay away from church, than to set a bad example by habitually interrupting the worship of God, by coming into service when it is in progress, or half over.

Is it not dangerous to have less love for the services of the sanctuary, and the souls of others, than when we were first converted? Should there not be a growth instead of the decline we so often see?

What about shiftless business men? Imagine one indifferent, slothful and disinterested in the success of financial matters. He spends the early business hours of the day in featherbed slumber. He reaches his shop at late and irregular hours. Customers have called, but gone elsewhere to deal. Others, of later hours are disappointed in finding in his shop a miserable assortment of goods, and thrown in untidy heaps,

covered with dust, etc. What is to become of such a business, when its existence depends on its success? Your answer, bankruptcy, stares all such management of business in the face. How, then, can we expect any better results in building the walls of Zion, if it is managed on similar principles?

How many, too, are praying for revivals, as they say, but are completely mired in religious indifference, which makes it almost impossible to have a revival of religion in the community where they live.

If we have a revival, we must *work* for it. Special care should be taken of the church or building in which religious services are held. It will deeply impress the stranger to the Lord, when he sees the people of God, with His work at heart. The Lord's house should be kept clean, and dusted, as well as our own residences. Let someone be appointed to go early and air the church, so that the assembly will find a wholesome, instead of stagnant atmosphere within. Arrange in the winter season to have the building comfortably heated during the service, not after the people have retired. Let the lights be sufficient to enable the worshippers to locate the trouble in case their hymn-book should be turned upside down.

Generally, in the Protestant congregations of our land, the audiences are expected to participate in the exercises of the service; joining in prayers, testimonies and singing. And to such congregations we advise, never allow a service to drag for the want of someone to act. Pray, testify, exhort or sing, according to the order of the meeting.

When a meeting is open for testimonies you should speak at once, if no one else is engaged.

Do not kill a good meeting by allowing the common, miserable drag, of from one to two minutes between each prayer or testimony given. If you sit thinking of something suitable to say, you may lose what God would have you say.—Here the substance is often exchanged for the shadow. We should bear in mind, that Satan uses all the time that we do not, in the services.—You say, "What, if the Spirit does not prompt me to speak at that time?" But, we reply, the Spirit is blamed for too much. Why! in such cases, all should be wise enough to do their duty, without expecting the Lord to be continually repeating what He has told them scores of times, in the past, by His Word and Spirit, to be their constant duty.

A woman who engages a servant girl to execute household duties, only desires to give her employee general instructions the first few days. Subsequently, she is expected to proceed with the prosecution of duty, without continuous counsel.

Does the Lord not expect His servants, too, to proceed with the performance of what He has told them many times by direct and indirect revelations to be His will and their religious duty? Yet, how few apply themselves intelligently.

Then keep in order, and let prayers be prayers; not preaching; not digs at someone present; but pray the blessing of the Lord upon yourself and others.

In meetings where all classes are invited forward for prayer, and altar services are practiced, the difference between this, and other public prayer seasons, should be clearly understood. In altar services, it does not do for each one to pray separately, nothing makes an altar service flatter than this.

People should not go to an altar service unless they know what they go for. If they know, they should earnestly and heartily take up duty as soon as they have an opportunity, whether it is to pray for themselves, or for and with others needing help. When professing Christians go to an altar and fail to lead out in prayer, they greatly injure both themselves and the service. We should go for business, and then do business when we go. We can stir up the gifts that are within us, if we have a mind to.

Order, in experience meetings, is generally discarded more than in prayer, and other exercises of the public service. Testimonies, like prayers, should not be hints, digs, cross-firing, backfiring or insinuations aimed at others. There are few things more injurious to the spread of the Gospel than these.

People are generally too slow to get up to speak, and then too slow to sit down again. Those who quit when they have given their personal experience, generally contribute more help to the service than those who think they must have their little preach out every time they are given a chance for testimony. They think so, simply because they have formed that habit, then they imagine they cannot get alone spiritually without it.

We give this as a general rule, to which there might be some exceptions. There may be times the Lord will let His

Spirit so rest upon a man that he will be constrained to burst out into a flaming exhortation in a testimony meeting, and the oftener these occur the better.

When the Lord pours a flaming exhortation on a person, the time he occupies in delivering his message is little noticed, as all are likely to be well entertained.

Long testimonies are generally enjoyed, when given by those who are not in the habit of speaking lengthy. Take notice, and see if those who seem to enjoy the best experiences, do not usually speak brief, and those with little or no experience, long.

When a person breaks through testimonial limits and order, and gets at preaching habitually in testimony meetings, he is likely to say things that will give offence, for all people have not the inoffensive peace. Psa. 119:165.

Generally, people who have much capacity to wisely instruct others, are given sufficient meetings to allow them plenty of opportunity for needful exposition of truth and counsel.

Singing in service is a great blessing and aids worship, when it is done in the Spirit and under inspiration. But when there is much singing done, while prayers and testimonies are called for, just to fill up space, employ the time, and make up for the slowness of the people to act, we cannot expect much of the blessing of the Lord to rest upon this, or effect good results.

The wisest among us are but stupid, ignorant and greatly deficient in judgment, in the sight of the angels; let alone what we are in the sight of God. So, let us make the very best of our situation, and use every means whereby we may be enabled to bring the most glory possible to our blessed Redeemer. We should "Study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth."

To profess religion, belong to a church and bear certain religious responsibilities and obligations, will never take us to heaven. We must have all the qualities of a truly regenerated Bible Christian, in order to stand guiltless with our hearts open to God, in the light of the judgment morning. Such a Christian is one who, in this life, loves the Lord his God with all his heart, soul, mind, and strength. This is so

possible that none need seek an excise for sin, indifference, or inconsistencies, for there is none, since an unfailing remedy has been established through the blood. Is not the Sunday sickness a peculiar thing? Peculiar, because the afflicted one can work hard all day Saturday, and all day the following Monday, as well as the other laboring days of the week; but on Sunday, they become so sick that they cannot attend church.

There are those, too, who are always tired when it comes to God's work, but never tire out at any amount of work for themselves. They would not hesitate a moment, to undertake half a day's work for themselves at a time when they are practically trailing their feet behind them.—But, when it comes to the prayer meeting hour, or to the performance of some other religious duty, they become most inexpressibly tired, and excuse themselves on the strength of the same. We believe that such sickness and such fatigued souls will entitle a reward, some day, that we have no desire to labor for.

Activity and devotion are in all cases essential to retain a religious experience. It is an absolute impossibility for the inactive and inconsistent to please their Maker, and retain the favor and smile of God.

Man never succeeds properly in religious achievements, until he sets himself to make a real business of serving God. This business must receive constant attention in all the busy pursuits of life.

Each day should be met with much prayer, spiritual meditation, renewed devotion and consecration. This opens the channel for a rich inflow of needed grace to the heart thus helping to qualify the soul for a joyful discharge of duty and an unfaltering procedure in righteousness, amidst the numberless assaults of the prince of the power of the air, who, "As a roaring lion, walketh about, seeking whom he may devour."

It is not sufficient to merely commence the day thus; but it must be more or less continued and interwoven with each separate exercise of the entire life. If we fail in these accomplishments we fail in the race and lose our crown.

Should it be asked, "How can we do business, attend to domestic and secular affairs, and have the mind, at the same time, so much on religion?" It might be better for the souls

of many business transactors if their minds and thoughts were a little more focused upon religion than what they are! It is well understood though, by those who are scripturally converted, and especially those who are entirely sanctified, that there is no time that secular work goes so well, and everything runs so smoothly, as when the Spirit of the Lord is being profusely poured upon the inner man.

We do not go astray when we "Do all to the glory of God, whether we eat, drink, or whatsoever we do." When men become born of the Spirit and have a living trust in the Lord for everything and receive all they get, as from God, believing every event, whether seemingly, in prosperity or adversity to be strictly providential and for their good; it then becomes easy to keep the mind stayed on heavenly things. Then, when trials are administered by the ounce, grace to surmount them will be supplied by the pound.

It is no obstruction to the business of a merchant, or to any other line of industry, to be good, righteous, happy, cheerful, Spirit-filled, honest and reliable. These religious characteristics are the very things the general public look for. When business is conducted on the principles of righteousness, and under the smile of God, it will often be seen to be stamped with extraordinary prosperity. As a general rule, the busy farmer sees everything prospering the most, when his soul is charged the most with the glory and unction of the Lord.—Of course, there are some exceptions, where very incapable business men become Christians, and their inability seems to always darken their temporal pathway.

The busy mothers, too, at times seem perplexed with the philosophy of so much devotion interwoven with the countless domestic cares and duties, in the homes where youthful and prattling voices are so often making their wants and wishes known. But, thank God, there is provision for such mothers in the Gospel; and they are no exception to the rule of being "Not slothful in business, fervent [Webster—hot or boiling] in spirit, serving the Lord."

Such mothers, as well as other people, can be inwardly, and often, outwardly, praising God while they are engaged in secular employment. In this state of mind and soul, is when the cooking, baking, washing, mending, etc., seem to go the best. This is just where a good religious experience becomes

abundantly useful. The horse is proved when driven; the lamp is tested by being lit in the darkness.

The candidates for the New Jerusalem must be a tried people. From trials and tribulations the ransomed ones come. Trials have always been a portion of the bill of fare on the pilgrimage from earth to heaven. Abraham was tried. The children of Israel were tried. God's people in all the ages have been called upon to pass through the furnace of trial. Think of Moses, of Daniel, of the three Hebrew children, and the long train of heroic martyrs in the ushering centuries of the Christian era. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you but rejoice, inasmuch as ye are partakers of *Christ's* sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

It was said of our fathers that "They wandered about in sheepskins and goatskins; they wandered in the deserts, and in mountains, and in dens and caves of the earth." This is Paul's account of how it has been done, and he adds, "God prepared for them a city." The way of painful duty, is often the way of fullest joy. Our gracious Majesty on high understands each case, and has reserved the fatness of the land for the willing and the obedient, who become by His grace, "More than conquerors through Him that loved us."

The laity sometimes maintain that ministers of the Gospel are the only people who can keep their thoughts concentrated on Divine things, and fully perform religious duties, as they have nothing else to do, and, consequently, have very little to try them. Such ideas are anything but correct, though they may be advanced with all sincerity.

It is one thing to speak, but another thing to know what we speak about. Any true minister, we believe, can honestly affirm that more trials cross his pathway in one day in the public work of the ministry, and in pastoral responsibilities, than in a week of the ordinary occupations of life. If preserving grace does not fail the minister, is it not a strong testimony in favor of the truth that His grace is sufficient for all, and this should be an encouragement to everybody.

John Wesley was one of these witnesses. He was probably one of the most busy men that ever has been known. He ranked high in accomplishments, preached forty-two thou-

sand sermons, an average of fifteen per week. His travels, and extensive writings besides, would seem sufficient to occupy a number of men. This, with the care and responsibility of the Methodist Church, which he founded and led, did not overtax his small physical frame of one hundred and twenty-two pounds. He once said, "I am always in haste and never in a hurry." Again he said that, "All my cares are no more to me than a thousand hairs of my head."

Without hesitation, we should cast our burden upon the Lord, who will sustain us, and never allow the righteous to be moved. Then will we enjoy the benefit of the truth, "Thou will keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" Isa. 28:3.

Special attention should also be given to family prayer. No multiplicity of business should effect an irregularity with it. This blights internal efficiency, and blasts external usefulness. At the present time, this error is allowed to effect inconceivable injuries in religious experience and in the propagation of the gospel of peace.

When I was a young convert, and a small boy, I felt it my duty in my father's home to have family prayer. It was started first at the time of the morning meal. It proved so invigorating to my spiritual life and the preservation of my soul in righteousness, that I made it an evening practice also. Later, I felt that the soul needed to be fed in this way, as often as the body, and adopted the plan of having prayer immediately after each meal. And now in sixteen years experience of this, I find it a most wholesome exercise for the soul, and one that should never be neglected.

As time and space will not permit a consideration of all points of Christian duty, we trust the reader will allow this brief treatise to serve as suggestive thoughts, by which the whole train of Christian duties might be coupled with the spiritual enthusiasm we have endeavored to point out in the above.

See a few lines which represent the poetry of J. Wolfgang:

ACTIVITY—UNHASTING YET UNRESTING

Without haste! without rest!
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well!

Heed not flowers that round thee bloom;
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar for e'er the Spirit's speed;
Ponder well and know the right,
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done!

Rest not! life is sweeping by,
Do and dare, before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away!

Haste not! rest not! calmly wait,
Meekly bear the storms of fate;
Duty be thy polar guide,
Do the right, whate'er betide!
Haste not—rest not—conflicts past,
God shall crown thy work at last.

CHAPTER V.

Grieving The Holy Spirit

Christian people enjoy the prerogative of bearing the seal of the application of the atonement of Jesus upon their souls. This seal was procured in the great redemptive plan for the salvation of man. This, like all other good and perfect gifts to man, is the effect of the loving kindness of our blessed Creator.

When a sinful person becomes a Christian, it is then his highly exalted privilege, as well as his duty, to direct his course of life in the way of righteousness. In order to do this, finite man must necessarily be guided in a special manner by a greater power than that of himself in order that he may succeed in such an exalted and supernatural course.

What, then, shall guide him? The direct and indirect teaching of the Bible, with the corresponding counsel of the Holy Spirit. The Bible, is itself, the indirect teaching of the Holy Spirit. A violation or ignorance of its scriptural precepts is as great an offence to the Spirit, as could be committed by man. All deviations, (no matter how small they may seem to be), from gospel truths, or the pathway of Christian duty, is insulting to the Holy Ghost. There is no better motto that one can have, than to "Grieve not the Holy Spirit of God."

SELF-INDULGENCE.—Every step towards heaven must be made in connection with self-crucifixion. This is not at all pleasing to flesh and blood, consequently, an easier route is often introduced;—but man's spiritual inventions are not permissible according to Truth, and self-indulgence is introduced, only, at the forfeiture and subsequent loss of the Spirit's smile.

There is a twofold self to man, viz., the physical, and the immoral self the latter can be removed by the grace of God, but the former (the physical) must remain throughout this life. It was this physical self that St. Paul referred to, when he made mention of keeping the body under. The most holy have the physical self to contend with. It may cause either

conscious or unconscious self-indulgence. When conscious, it grieves the Spirit, and the soul falls into guilt. When unconscious, it hinders growth in grace.

Self-indulgence may show itself in over-eating, continuing to eat such things as gratify the appetite, but prove injurious to the system; the partaking of fruits, sweets, etc., irregularly between meals, and to excess, which are sure, sooner or later, to ruin the stomach and produce disease of some kind or other, especially of the digestive canal, from which it passes through the entire system, and soon the whole body is weakened, resulting in an early decay, and a premature death. One might even drink water to excess. Some have died through drinking too copiously when in a famishing condition. The common use of all stimulating drinks, such as tea and coffee with their various substitutes, which are certainly more or less harmful, are but other forms of self-indulgence; they belong to the tobacco and whiskey realm.

Self may also be indulged in in the clothing we wear, the house we live in, the horses we drive and the vehicles we ride in. Not that it is wrong to have food and drink, clothing, houses, etc., but, it is wrong when self, instead of righteousness, has the say in the purchasing of them, or in the quality chosen. Self is very fond of exalting itself a little above others. But our Guide Book directs us to do all things to the glory of God, "Whether we eat, drink, or whatsoever we do."

TALKATIVENESS.—Christian people should be very careful about what they say. We believe few things have blighted the Lord's cause more than a wrong use of the unruly member, the tongue. Our lives should be controlled by Divine love, and then no corrupt or uncharitable conversation will be produced from them. What a great many professing Christians lack in prayer they make up, to their own sorrow, in vain and unprofitable talking. The armour is kept brighter by using it, rather than, by talking about it. If the time which is being wasted in useless and idle conversation, even though it be of a religious strain, was spent in supplications, and spiritual reading, we would soon reach a point of usefulness, which would he far in advance of our present dreams.

Talkativeness is ruinous to spirituality. The life of our spirits pass out through our speech; then, when talk is superfluous, it wastes the peace of the heart. It drowns the prayer-

spirit in the Christian, and works havoc with the unity of Christian societies, and with the friendship of neighborhoods. Often professing Christians are found gossiping about what should have been buried years ago. How often the deep, solemn, workings of the Holy Spirit, are rattled over the tongue machine with little more respect than for a love story. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The thoughts and feelings of the soul, are much like powder and steam, which have the greatest power when they are condensed the most. A few well selected Holy Ghost words are of more profit to both speaker and bearer, than hours of frivolous chitchat. "The tongue is a little member, and boasteth great things. "Behold, how great a matter a little fire kindleth!" "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind but the tongue can no man tame; it is an unruly evil, full of deadly poison."

While the tongue cannot be tamed by man, it is a consolation to know that there is one means by which it can be conquered and controlled, viz., by the grace and power of God. When the tongue gets liberty, it seems to take special delight in backbiting and slandering the neighbors. Wisdom, profitableness and general unity, seem to dwell far from it. It must talk unwisely, unprofitably, and engender endless strife and contention. "In the multitude of words there wanteth not sin." "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that backbiteth not with his tongue." To be continually gabbing is to be averse to what the Scriptures exhort and command us to be. It is an enemy to Christianity and the broad way to hell. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble." To walk in the Spirit, is to avoid talking, simply for talk's sake, or merely to entertain. To speak effectually, we must, so far as we understand it, speak God's words, at His time, and in harmony with the operations of the indwelling Holy Spirit. We should let the Lord into our hearts and minds; if we do, He will con-

trol our words. There is great need of us watching our speech, for "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Thousands of Christians become spiritually crippled through excessive talk, while many are ruined through unprofitable conversation. When we speak of the dead or absent, we should say nothing but good, and that in the kindest manner possible. The only exception that should be taken to this rule, is, when it becomes necessary to warn our hearers concerning absent evil-workers, as Jesus did in saying, "Beware of the leaven of the Pharisees, which is hypocrisy."

"To speak evil of no man," is as strong a command, as, "Thou shalt not kill." But how few regard it as such. All Christians should occasionally read the forty-ninth sermon of John Wesley's first volume.

Our attention was attracted to a certain recipe, recently published in one of our periodicals, bearing on the point under consideration, which, is our pleasure to submit.

RECIPE FOR MAKING TATTLERS.

"Take a handful of seed called runabout, the same quantity of the root nimble-tongue, a sprig of the herb called backbite, a teaspoonful of don't-you-tell-it, six drachms of malice, and a few drops of envy, which can be purchased in any quantity at the shops of Miss Tabitha Tattler and Miss Nancy Gadabout; stir them well together, and simmer for half an hour over the fire of discontent, kindled with a little jealousy; then strain through the rag of misconstruction and cork in the bottle of malevolence, and hang it on a skein of street yarn; shake it occasionally for a few days and it will be fit for use. Let a few drops be taken before walking out, and the subject which I have selected will be able to speak all manner of evil."

HORSE-TRADING.—Horse-trading is a wind that has blighted many a valuable Christian influence. It is not, by name, particularly condemned in the Word of God; neither is horse-racing, card-playing, gambling, tobacco using, etc.—these are not only wrong, but are generally accepted by men to be wrong. So it does not justify horse-trading, because it

has the old tobacconist's plea, "it is not (by name) mentioned in the Bible." It, like these other specified evils, is so strongly implied in many texts in the Bible, that there is little need of them being mentioned by name.

Horse-trading is a game of dishonesty. We do not say that all horse-trading is dishonest, as it may be transacted, in some cases, as honestly as the selling of a load of grain; the only difference from a moral standpoint would be, the influence.

Horse-trading, the country over, is a means of gambling. We believe ninety-nine trades out of every hundred are those, where each man is trying to get the better of the other. They each designate all the good points about their own animal and cover all they can of the bad ones. There is so much of this work going on in horse-trading, particularly, that one who trades horses at all, no matter how honest, is classified in public opinion as a horse-trader, with the gambling, horse-trading principles.

We could meet the player of most any kind of a musical instrument, and the scene would not suggest the hall-dance to us, until we came in connection with the operating violinist. At the first sight and hearing of the expert fiddler, one would he reminded of the dance. It is the same with horse-trading. Its very name, suggests to the public mind, cheat and fraud. "Yes," a voice replies, "but one might trade when it benefits both parties." Yes, but can a Christian afford to have his name connected with the horse-trading fraternity, and his religious influence blighted for the sake of the benefit of a little filthy-lucre?

Some try to avoid the disadvantage of a lost influence in trading, by each setting a price on his horse as they trade, then, they both say, "I bought and sold."—Brother, there is no dodging on the way to heaven. It is straight work and strong influences our Lord wants.

It is a fact, too, that often the demoralizing principles relative to horse-trading, finds its way into other exchange deals, and for this reason we would be pleased to see all Christians turn their backs upon all kinds of trading, and as a general rule, at least, sell and buy for cash value, which is the most honest, most satisfactory, and most influential for righteousness.

FANATICAL IMPRESSIONS.—Fanatical impressions is a very subtle line of temptation which most particularly confronts real spiritual congregations. Formalists are generally quite free from this satanic inducement. Satan does not trouble those with fanatical delusions, whom he has a mortgage upon already. Those whom he cannot prevent from faithfully following the Lord, he seizes what he considers the next best means to accomplish his unholy purpose by endeavoring to persuade them to go beyond and independent of the Lord, ignoring the plain teaching of the Scriptures, the counsel of God, and the dictates of the Holy Spirit also that of holy men. We need to be on our guard against such delusions, and keep to the utmost distance from all heated imaginations. It is dangerous to hastily ascribe all dreams, visions, impressions and seeming revelations to the Lord. It is not right to blame the Holy Spirit for all the things that many, and even some good people do.

Impressions may be from the Lord; they may be from Satan; or, they may be from nature. This necessitates our "Trying the spirits," when impressions present themselves, to see from which source they have come. There must also be a way to try them, and what is better than the inspired canon of the Holy Scriptures and sanctified common sense? The very desire of glowing in grace, may, if not guarded, become an inroad to fanaticism. It is often, also, the result of pride, by way of desiring to be doing great things. It is well to remember, that even righteous visions, revelations and manifestations, are but small things in comparison to God's love, and infinitely inferior to it.

Some make serious mistakes in the discernment of spirits; they judge other people to be right, or wrong, according to their own feelings, and wild impressions. This is not a scriptural way of judging. A tree is known by its fruit.

Fanaticism is a train of wild thoughts, arising from some falsely imagined influence or inspiration, thought to be from God. They who are its victims, imagine they have such gifts from God as they have not. In this way, some have imagined themselves to be endued with the power of working miracles, of healing the sick by their word or touch; of foretelling events with the utmost certainty and exactness. Some imagine (in prayer especially), that they are so under the influence of the

Holy Spirit, that God dictates every particular word they speak, and gives them power to understand exactly the spiritual condition of every one about them. This often causes them to affirm wild conclusions, which they have sadly formed regarding others, with far more authority than St. Paul.

What a state a man is in, when he is so enveloped in imaginations that he is actually fortified against all advice and help from righteous people, and more particularly, against the grace of God; the very thing by which he thinks he is accomplishing such great things. The utmost danger lies in expecting the end without the means, by the immediate and direct operations of the Spirit and power of God.

Apart from the rankness of fanaticism, there is such a thing as impressions, both good and evil. Those from Satan work very rapidly among wicked people. This makes bad company very dangerous for Christian people. Bad reading, also, has an indescribable evil influence in producing wrong impressions.

Those who are victims of evil impressions, are those whom the devil knows well that it would be wasting his time to try to induce to lie or steal. Satan, unlike God, is always in a hurry to have us do doubtful things. Poisonous meat, may appear the same, to the ferocious forest wolf, as the wholesome ham which he has formerly greeted with good results. The only visible difference with the poisoned flesh, is the after effects.

There is ample provision made in the Gospel of Jesus for the safe guidance of all the children of God. Those who fail, do not use the means Divinely provided. Some of the things which serve as means to our preservation, are, (1) the Scriptures, (2) the Holy Spirit, (3) the advise of ministers and righteous people, (4) and the exercise of our own rational mind. What a power any of these are, especially the first two, if properly employed. Those who love God most, love the study of the Bible most. When we are prompted to do that which time and circumstances proves an impossibility for us to perform, it is an evidence of a display of satanic impression and delusion. Divine leadings are so friendly with circumstances that the way always opens for them.

"Try all things," writes John Wesley, "by the written Word, and let all bow down before it. You are in danger of enthusiasm (fanaticism) every hour if you depart, ever so little from Scripture; yea, or from the plain, literal meaning of any text taken in connection with its context. And so you are if you despise or lightly esteem reason, knowledge or human learning; every one of which is an excellent gift of God, and may serve the noblest purpose."

They who are influenced by the Bible, heavenly impressions, and led by the Holy Spirit, are always ready to give a scriptural reason for the things they do, and the positions they take. The professing Christians who are influenced by the tempter's disguised impressions, are not able to do this. When they are asked for reasons, they commonly dispose of the matter by saying, "God told me to do such and such." If this is all the reason one can give for what he does, it has a poor foundation. It can always be depended upon, when one is heard saying "God told me this," and "God told me that"; "God told me to do this," and "God told me to do that," that the person is to some extent, at least, a subject of fanatical impressions.—The absurdity of speaking of God in such an irreverent way, just as though God talked personally to him, as one man would talk to another, or, as He did in former dispensations to some men in particular when there was no Scripture, or when they were not completed.

The call to the ministry often plays havoc with young converts. It is God's work to call all into the Christian ministry, that He wants in. It is the devil's work to call all into the same ministry that God does not want in it. So, in one of these two ways, mostly all young converts, especially in the several denominational branches of Methodism, get a call to the ministry. Some have engaged who are not proving by their works, that their call is Divine. They have overstepped the mark and reached a sphere of labor, which they are unadapted for. Consequently, they spoil what good they might have done had they remained in a local capacity.

There are other innocent souls who have been charmed with Satan's preach-call, who have applied their intelligence sufficiently to conclude that they have neither talents, or gifts for the public deliberations of Gospel truths, and accordingly, have declined going. If the devil cannot succeed in delusively

leading such into the ministry, he will then come at them in another way, by saying, "There, you were called to preach the Gospel, and you disobeyed the Lord and have lost your salvation." If the innocent soul heeds this, he will cast away his faith and confidence in God, and drop into the mire of despondency and condemnation. We see such cases year after year, laboring under this delusion. They say, "I cannot get converted because I have to preach, which work I am insufficient for."

If God calls a soul to preach, he will have capacity, ability and power to do it, providing he applies himself to all the available means which God has provided, and placed within his reach. If one is really called into the special itinerant work of the Christian ministry, and he refuses to act, God generally finds a way to master him, as in the case of Jonah, and get him at it. He usually succeeds in finding a means to get the truly called, but rebellious ministers, to work, or, He is likely to take them from this world in trying to do so. This settling down to a pretty easy life and tolerably enjoying the things of this world—but, "cannot get saved, because I am called to preach," is all bosh and sham. When God calls one to preach, He notifies the Church so that she will understand it, and be prepared to send him out with the proper recommendations; and also open her gates for his admittance to the vineyard.

COMPROMISE.—Compromise, where is it? We need not leave the ministry to find it! Those who preach for salary or fame are its victims. It is a worldly compromise when ministers select a good paying denomination, to labor in, rather than a spiritual one. If they take this step in the compromise direction, they will then preach to please the people, in order to gain the desired mammon. They will do this whether they preach Gospel or fiction; truth or error; wisdom or nonsense. The rascal in the Church will be slicked over as long as he has money. This, perhaps, is the primary cause of all the unbecoming frivolity, fun and nonsense in the so-called Church of today. It all has the one object, viz., to please and get gain.

The laity, in spiritual congregations, are commonly exposed to strong temptations towards compromise when placed under the chilling blast of the religious opposition of

the unrighteous which is usually the strongest from formalists and hypocrites. Spiritual revivals are not only accompanied with opposition, but with persecution. This will take place among those who have been the warmest friends, while all lived in sin. If part of a circle of friends become Christians and the others refuse the offers of Divine mercy, the latter class generally oppose the former, and often bitterly persecute them.

This is often the case within families as well as among friends and neighbors; in fact, persecution is often more bitter in the family circle than elsewhere. It often occurs, when the streams of salvation have reached the hearts of some members of a family, that the remaining part rise up in a civil, religious rebellion against them. Their course of action is designated in Holy Writ as follows, "Brother delivers up brother to death, and the father [if such can be called a father], the child and the children shall rise up against their parents and cause them to be put to death, [what gigantic devils must possess the souls of such children], and ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" Matt. 10:21, 22. The death mentioned here has reference, no doubt, to natural death, which was a common result of the persecution in primitive days. The laws of our land are so forcible, in these days, that they largely prevent the act of murder, and so protect the Christian against the tragedies of martyrdom, but the spirit of the persecutors is none the better because of this. While nowadays, we do not see many Christians put to death, yet God sees the fulfillment of this Scripture in every hateful persecuting heart.

If we wish to view this death from a spiritual standpoint, there would be no lack of its fulfillment, even in these days, as fathers, mothers, brothers, sisters, etc., are commonly putting each other to spiritual death, as in the days gone by. How comforting the words are, "He that endureth to the end shall be saved." The Master has said, "Think not that I am come to send peace on earth. I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth

son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake, shall find it" Matt. 10:34-39.

The workings of salvation cause both unity and division. It is peace with God and unity with all believers, as will be seen in our chapter on "One Accord" —but it is division with the world. It is such, because we are attached to Christ, which union necessitates and enables us to cease from the unfruitful works of darkness. By this, we lose the world's friendship, gain its frown, and often excite its hostility.

It is true, as some say, that certain families were living without discord until religion got into the home, and afterwards it was trouble, division and contention almost continuously. Yes, before religion found its way into the home, they were all travelling lovingly and unitedly to hell and destruction; each helping the other along as much as possible. They were united, because they were all alike: the same as a group of rowdies, which are perfectly united in their blighting pursuits. If division is made in a family, by part of the members getting salvation, is it not better to have it, and let some make their escape to heaven; than for all to live unitedly in sin, and be damned at last in hell forever?

The greatest danger of all, in homes of righteous division, is, the partially yielding of Christians in the conflict; the toning down just enough to please the devil, in laying aside the reproach of the cross. In so doing, the testimony may remain, but the grace and spirit of the Lord takes its departure. Christians should go to service, dress plainly, have regular family worship, etc., no matter how high the devil's storm rages. No greater calamity could befall any individual, than to yield *part* of the time to Satan, or yield partly, *all* the time to him. This spoils the whole thing. It interferes with God's plans, and keeps the storm of contention continually raging. The devil will never back down as long as he is getting some victory. God says, "Be separate and touch not the unclean thing." This applies to anything, wherein even two people may take part, such as sports, courtship, marriage, business partnership, society membership, etc. Wherever there is a yoke, we should see who is at the other end of it. Those who will be the friends of the world, are the ene-

mies of God. All who "Live godly in Christ Jesus shall suffer persecution." When we are persecuted, we are to rejoice and be exceeding glad for great is our reward in heaven.

We must, however, be wise in our attitude towards our persecutors; while we remain firm and unyielding to them in what we know to be right, we must use every means to make them feel that we are not doing it to be stubborn, but for Jesus' sake, and the salvation of our souls. Much prayer, a tender heart, mild affection and kindness towards persecutors, along with loyalty to God, will generally break the heart of stone, soften the adamantine spirit, and effect a submission on their part, also, to the God we serve. When we allow nothing to retard our progress heavenward, the power of Christianity, the effect of a life of righteousness, the sweetness of a Christlike disposition, will work away like leaven until all the opposition in the home is subdued, cast out, and replaced by heavenly love. Then all will travel together with a greater unity towards heaven than they once advanced in towards destruction.

THE BUSINESS YOKE.—This is very dangerous, notwithstanding its prevalence. It is exceedingly wrong for Christians to unite with unsaved people in a business syndicate or firm. They should not commit themselves to the actions of others who are unconverted. The business ethics of the world, and that of Christ, or Christians, are widely different.

We also have the religious yoke to watch.—Surely we are in perils in this life if *it* needs to be watched. It is certainly a fact that our earthly probation is a course of deep trials. But glory! it is not without sufficient grace to make us more than overcomers. Well, what is to be watched in the religious yoke? We should not enter into fellowship with any of the false forms of religiousness in this world. We should avoid, as we would poison, the brotherhood of half-bred moral reform church societies. We should have fellowship, only, with those assemblies which give evidence of being born from above; of being changed from darkness to light, and from the power of sin and Satan unto God. "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what

agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will he a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty'' II Cor. 6:14-18.

CHAPTER VI.

Inbred Sin

Sin, in the human family, is traceable to the fall in the garden of Eden.

Inbred sin has existed as a unit of evil in every child of the human race. It is the product of the fall of man. It is as old as the firstborn child of Adam. Cain was the first child that came into this world with the principle of sin ingrained in his heart and nature. It is the firstborn of the original transgression the entity of evil that has been transmitted to the countless millions of the human race. Original sin was effected by the beguiling of our mother, Eve, through the serpent. Adam was also solicited, and fell. He being the federal head of the human race, could not but transmit the evil that had found lodgement in him, consequently, the seed of evil, or inbred sin, has been inherited by all that have proceeded out of his loins. The only exception was Christ Jesus, the God-man, the Divine-man, the promised seed that should bruise the serpent's head. As Christ was manifested to destroy the words of the devil, and as inbred sin is a part of those worlds, therefore, its destruction is provided for in the atonement; and entire sanctification is made attainable for us.

Man is a compound being, having mortal body, and an immortal spirit, which is devoid of all material qualities; and continues to live in a state of conscious existence, after it, through death, is separated from the body. Man was first made upright that is, in a moral sense, by nature conformed to God. He was a freewill, responsible agent, and probationer, placed under Divine law, by the breaking of which, he incurred its death penalty, both temporally and spiritually. The one sin of the first man, changed the whole moral nature, from a holy, to a sinful state, which changed condition, being hereditary, has entered into all of Adam's descendants.

Man was first made, and still remains, a free moral agent. He has always been free to do right or wrong. When sin is indulged in, so that the life, as well as the soul is polluted,

the will, even then, is not bound. The understanding is darkened by sin, but light, knowledge and conviction from God moves the affections, which prompt the will towards good.

Regarding man's freewill, the theologian Binney, in his works, gives the following as proof: (1) "It is involved in the feeling of moral obligation, and in the sense of guilt for our misdeeds." (2) "If man is punished in the future state, God must be the punisher." (3) "If God be the punisher, the punishment must be just." (4) "If the punishment be just, (it holds that) the punished might have done otherwise." (5) "If the punished might have done otherwise, they were free agents." (6) "Therefore, if (wicked) men are to be punished in the future world, they must be freewill agents here."

Freewill was given to man as an exalted privilege, but, like many other God-given privileges, it has been misused and abused; first in the garden of Eden, and since then, all down through the ages.

Man, was originally created righteous, and in the image of God. He was pure as God is pure; righteous as God is righteous. His nature was perfectly holy. All his thoughts, words and actions, were in supreme love. There were no unholy tendencies in his heart, he was inclined only towards good. He had a capacity for expansion, and of attaining to still higher degrees of knowledge and glory. He was made physically sound, and was, consequently, free from infirmities, weaknesses, diseases and physical death.

To be created in the image of God, means that the soul and mind is formed after the nature and affections of the God of holiness. A being created in His image could not be impure, unrighteous, sinful, vile, or ignorant; but an incorruptible picture of the Lord of Glory. God is a spirit, and has no corporal image or material form. Then, this image, or likeness of God, which man was created after, cannot mean the form of the physical body.

Man is both material and spiritual. After God created the material part of man, He breathed upon him, and he became a living soul. His image, or likeness, is intended to impress our spiritual being. Then, spiritually, Adam was created like God; pure in mind, holy in heart, righteous in actions, and, perfect in love. But, to many, there appears a mystery, as to how such a being fell. But, from the nature

of man's *freewill,* there must, of necessity, be a possibility of transgression. This transgression effected the fall, and, consequently, death as a penalty. There could he no probation without the possibility of disloyalty.

The beginning of evil is traceable to the fall of Satan as Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18. Through him, one-third of the angelic host of heaven became contaminated with sin, who were, with him, cast out of the holy city. The next impress of evil, that we have on record, was on earth, in the heart of the first man; who also fell while under the assaulting influence of Satanic devices. The fall caused him to become dead, at once, in sin, and under the wrath of God. As long as Adam retained his perfect and his holy estate, there was fellowship between him and his Creator. As soon as he fell from this most blessed state, and, in consequence, lost the original image of righteousness, that fellowship was broken; and he lost all desire for the presence of God. When Adam and Eve "Heard the voice of the Lord God walking in the garden in the cool of the day, they hid themselves from the presence of the Lord God amongst the trees of the garden." As man had deliberately separated himself from God, he was driven out of the garden of spiritual and temporal blessing.

The standard of purity, was laid down for man in the garden of Eden. It never has been, nor never will be, changed. "I am the Lord, I change not," and God's Word, like Himself, is unchangeable. The fall was first internal, in Adam's heart, and then external, as it effected his action. All sin is first committed by desires and lusts in the heart, before they are outwardly manifested.

The garden of Eden was planted by the Creator, for the use of man who was also placed in it, "to dress it, and to keep it." In this garden, two trees were specially distinguished; one called the "Tree of life," the other, the "Tree of the knowledge of good and evil." Adam was restrained from eating of the latter, by positive interdict, and by the threatened penalty that "In the day thou eatest thereof thou shalt surely die."

The serpent, who was more subtle than any beast of the field, tempted the woman to eat, by denying that death would be the consequence, and by assuring her that "their eyes

would be opened," and, that they would be as gods, knowing good and evil. Their disobedience, in eating of the forbidden fruit, caused their expulsion from the garden, and placed them under the stern malediction of the broken law. By this act, Adam was compelled to labor, as expressed in scripture, by "Eating his bread in the sweat of his brow." Had they not have sinned, they would have remained in the garden, where they had access to the tree of life. This tree, was a tree of immortal life. It was so prepared by God, its fruit being intended to preserve the immortal body from decay; in this way, man could live forever. As death was the penalty of Adam's transgression, it was necessary, when he fell, for him immediately to be separated from access to this immortal tree; thus, Adam became subject to physical, as well as spiritual death and we, his posterity, have all to say with Paul, "We have borne the image of the earthly."

In the fall, Adam's incorruptible body, became corruptible, and, ever since, it is a clog to the souls of men. It hinders the soul much in its operations, apprehensions and judgments; consequently, no man is able to perform the full, and perfect, and uninterrupted service which the Adamic law required.

Inbred sin is the inward foe of all Christian people, who are not sanctified wholly. It is harder for them to overcome it, than the world and the devil outside of them. It is the chief cause of all backsliding. Sometimes the new convert, after having his sins forgiven, goes many days before he feels or realizes that inbred sin is still in his heart. But, it is sure to make its appearance sometime, and, most likely at an unexpected time, and at the least guarded moment. Formalists generally reject the doctrine of inbred sin, not knowing that they are being controlled by it. The true believer, nevertheless, becomes conscious as he follows God of an unpleasant, evil root within. He feels that his experience and achievements are much short of the adult Christian. And the lives of many of the old-time saints and martyrs, make him blush with shame. Isaiah keenly felt this sin, when he cried out, "Woe is me, for I am undone."

Deliverance from this inherited monster is of vital importance, as it is the primal cause of all wilful transgressions. It is the fountain from which flows all unholy actions. This

infection of nature remains in the regenerated, until its specific destruction is accomplished. It is the flesh lusting against the spirit, and is not, of itself, subject to the law of God. Although there is no condemnation to them that believe, yet, this lust, of itself, hath the nature of sin.

One may ask, "Can Christ be in the heart where sin is?" Undoubtedly He can! otherwise we could never be saved from inbred sin. Where the sickness is, is where the physician is needed. Christ indeed will not reign, where sin reigns; neither will He dwell, where any sin is willingly allowed to exist. He is in, and dwells in the heart of every believer, who is fighting against sin. The Bible affords a deliverance, for the believer, from the guilt and power of sin. These are coupled together, but they are not the same thing; the guilt is one thing, the power is another. We allow, that believers are delivered from both of these, but, that they are delivered from the *being* of sin, in regeneration, the Scriptures deny.

Most of the prominent churches of our day, have the doctrine of inbred sin embodied in their creed; though many of their representatives seem to have lost sight of it. They, (perhaps ignorantly), oppose us, when we preach to them the doctrines of their own church. For example, take the Church of England; its standard is: "Original sin standeth not in the following or imitation of Adam, as the Pelagians do vainly talk; but it is the fault or corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, of his own nature, only inclined to evil," etc.

The Methodist Church of Canada, requires their ministers when they are seeking ordination, to be going on unto perfection. Church creeds, and sacred writings designate the doctrine of inbred sin, but none make it more obvious than King David, in Psalm 51:5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." David here was a true penitent, and acknowledged his state as all others should do. He bewailed, not only his acts of sin, but the *disposition* that led to those acts. The light that shone into his soul, revealed to him the source from which transgressions proceeded. He asked for pardon from the guilt of his transgressions, and washing, and cleansing, from his inward depravity.

St. Paul made reference to inbred sin, when writing to the believers at Corinth, to those who were sanctified in Christ Jesus. I Cor. 1:2. He says, "I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ" I Cor. 3:1. Hear what the apostle says unto those who were unquestionably, believers, who, in the same breath, he styles his brethren in Christ; yet, being in a measure, carnal. He speaks of them as being carnal, and babes in Christ, at one and the same time, plainly showing that every believer is, (in a degree), carnal, while he is only a babe in Christ.

The fact that there are two contrary principles in believers, nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yea, through all the Holy Scriptures. Almost all the directions, and exhortations therein, are founded upon this fact. They point out wrong tempers, tendencies and propensities, in those who are, notwithstanding, acknowledged by the inspired writers, to be believers and they are continually exhorted to fight with, and conquer these evil tendencies, by the power of faith.

One might ask, What becomes of the infants who die, as they are born in sin, and are incapable of seeking, or obtaining deliverance from it in their infancy? The answer is, all the members of the race of Adam who die in infancy, are saved through the unconditional benefits of the atonement. The Word declares, that, "By the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of life." In these words, the sin of Adam, and the merits of Christ are pronounced to be coextensive; the words applied to both are precisely the same "Judgment came upon all men." "The free gift came upon all men." If the whole human race is meant in the former clause, the whole human race is meant in the latter also; and it follows that, as all are injured by the offence of Adam, so, all are benefited by the obedience of Christ. Whatever, therefore, that benefit is; all children dying in infancy must partake of it, or there would be a larger portion of the human race upon whom, "The free gift" did not come. The fact that children are liable to die in infancy, a part of the penalty given to Adam, is sufficient to show that they were born under the whole malediction. "The free gift," is bestowed upon "All men," in order to justification

of life; it follows, then, that, in the case of infants, this gift may be connected with the end for which it was given.

Inbred sin is a mysterious heritage, entailed upon Adam's race, and that all mankind has it at birth; not because of their immediate ancestors, who may or may not have been sanctified wholly, but because of the fall of Adam.

The carnal mind should have our sincere attention. First, in getting it extirpated after regeneration; second, in keeping it from regaining its hold upon our spiritual nature.

If carnality is not destroyed in the believer, it is likely soon to lead him into many dangerous errors; especially, doctrinal errors, which, when received and advanced by us to the minds of others, often result in constituting us, in reality, the enemies of Christianity; although we profess to be laboring in support of it. Errors in doctrine are generally very suitably adapted to the feelings and sympathies of the carnal nature; and so, where carnality reigns, error is more readily accepted than the truth. Regarding Christ's teaching, the Jews rejected His truth, and believed lies, because, as Jesus said: "Ye are not of God." If Jesus had taught them error, it would have appeared reasonable to their depraved minds, and the multitudes would have believed Him at once.

It is a great mistake to suppose that a certain doctrine or work is of God, because it spreads rapidly. Pagan lies have spread the world over. Mohammedan delusions, at times, have spread like wildfire. Popish errors have girdled the globe. Mormonism, with its abominable polygamy, has spread so rapidly that its horrors can be witnessed in nearly every land. Christian Science, with its plausible heresies, have, in a short space of time, captured many thousands. In fact, it appears, that if you want a theory or a doctrine to have unusual progress, mix plenty of error with it; make it palatable by a sugar coating of Bible truth, then hand it over to carnality for distribution. Error, in such a mixture in process of time (if not at the beginning), will predominate over the truth and claim preeminence, as man is so much more susceptible to error than to truth.

The prosperity of certain men, and erroneous doctrines, are a temptation and puzzle to many of the faithful in our day. But an increase in membership, and having financial success, is not, in all cases, an infallible test of God's favor. All

persuasions that are not of God, will, some day, come to naught; but they may have their seed-time periods, when, the winds of carnality will scatter their germs far over the globe. Oh! the need of having the carnal life not only subdued by regeneration, but destroyed by entire sanctification, and the soul preserved blameless unto the coming of our Lord Jesus Christ. Then devices, snares and entertainments of the devil, will be easily detected, located and avoided.

The carnal mind is not only an enemy to God, but it is *enmity;* if only an enemy, probably some reconciliation could be made. But it is "enmity against God," and consequently against us, His children. It is the enmity itself, and as such, it is not possible for any terms of peace to be accepted. The only way to reconcile enemies, is to destroy the enmity.

As every drop of poison, is poison, and will infect; and every spark of fire, is fire, and will burn, so is every thing relative to the law of sin. It will both poison and burn. Mortification may abate its force, but does not change its nature. The grace of God changes the nature of men, but nothing can change the nature of sin. Whatever effect may be wrought *upon* it, there is no effect wrought *in* it.

"God is love." He is eternally so in Himself; He is that to us, which is demonstrated in the shed blood of His dear Son, by which, we can be made pure only through Him, on whom all our future hopes depend. We carry, within us, an enmity against this God all our days, unless we are delivered from it. An enmity that is incapable of cure or reconciliation. Destroyed, it must be!—but cured or forgiven, it can never be!

So long as a believer has enmity itself within to deal with, nothing need be expected but continual fighting with it. If the soul, through grace, does not overcome and destroy it, it will overcome and destroy the soul. Carnality has no terms of agreement with what is good. If a man shares his goods with an enemy, it may appease him; but enmity will have all, and is then, no more satisfied. You cannot bargain with fire only to burn part of your house; you have no way to avoid complete ruin but to extinguish it altogether.

This carnal enmity, is, in some places in the Scriptures, proposed as our enemy, as in the precept, "Abstain from fleshly lusts, which war against the soul." It is an enemy to the spirit of God within us. "The flesh lusteth (or fighteth)

against the Spirit." It fights against the spiritual principle of good, which is within us. It fights against the soul to destroy it, but its proper object is God; it is enmity against Him. Here lies the secret of all its opposition to righteousness in us; it is because righteousness or goodness relates to God. It tries to cast off the soul's Gospel yoke, and break off the dependency which the creature ought to have on His Creator. The apostle gives the reason why he affirms the carnal mind to be enmity against God, viz., because it, "Is not subject to the law of God, neither indeed can be," as its whole nature consists in fierce opposition to Him.

What a blessed exchange, in place of indwelling sin, to have the indwelling Saviour possessing the inner recesses of the soul, so that the old man is driven out bag and baggage; thus, allowing us a sweet, heavenly and complete deliverance from all sin.

We will here close with this brief description of Inbred Sin, leaving the repentance of the same, and deliverance from it, to be considered in our chapters on Christian perfection.

CHAPTER VII.

Christian Perfection

Discourse (1)

In this discourse we will consider the instantaneous work of entire sanctification, and the state of perfect holiness which issues from it. What is meant by entire sanctification, is the second work of grace, instantaneously wrought in the human soul, subsequent to regeneration. The attainment of which, effects the destruction of inbred sin, and restores the soul to the image of God. It brings the soul into a state of perfect love to God and man, which is inwardly enjoyed, and outwardly demonstrated in the life which "Is hid with Christ in God." It is the blood of Calvary's Lamb applied to the heart of a spiritual infant making him pure, holy, "and strong in the Lord and in the power of His might." This instantaneous work of the Great Sanctifier is both preceded, and followed by a gradual work and growth in grace. The Spirit certifies this purification in Matt. 5:48. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This purification or perfection of the heart we all need, with every accompanying evidence. Its chief inferential evidences, are oneness with God and righteous men, regardless of creed, sect or tongue. It placed the soul within easy reach of perfect victory over all sin and temptation.

To profess this experience without having the testimony of the Spirit, the inward, and outward assurance of every evidence held forth in the Scriptures, is extremely dangerous. Entire sanctification is a purity, where the heart is made as free from sin as it ever can be; where the soul is preserved in readiness for the midnight cry, "Behold, the Bridegroom cometh go ye out to meet Him."

Sanctification begins at regeneration, where the possessor is consecrated, or set apart, for the service of the Lord. If the life is continually directed in a righteous course, which secures the pleasure of God, the soil will make rapid prog-

ress by the guidance of the Spirit, to where it merges in the precious fountain, to the destruction of the sin germ in the heart, at which time, the soil is filled with inexpressible light and glory.

Entire sanctification is not a gradual work of grace, because a growth precedes it. Growth in grace can only effect a development in the Christian graces, but can never destroy sin, which is the chief object of this work. The true and loyal convert has an increasing power over the sin of his nature, as he grows in grace, but the sin principle remains imbedded in the nature until the blood remedy is applied. It is the same as with a fatally diseased person, who is approaching death; he may be weeks, or months declining; gradually getting weaker and weaker; inch by inch advancing to the end of life; still, he is not dead, not ready for burial; the cords of life may be far stretched, but not broken. He is a living man until life entirely ceases, and the actual change of death removes the soul from time into eternity.

Holiness is used as a synonym for perfect love; full salvation; second blessing; entire sanctification; Christian perfection; renewed in love; loving God with all the heart, etc. While these terms all vary some in their strict meaning, yet, in a general way, they all apply to the same experience but they reach it from different standpoints. Holiness, too, involves enlightenment, conviction for sin, repentance, faith, pardon, justification, regeneration, adoption, and the witness of the Spirit. All these, supplemented by a complete, joyful and irrevocable renewal of devotement of soul, body and substance; all that is ever called "Me," or "Mine," to be consecrated to God, and sealed, by purification through faith in the all-atoning, cleansing blood of Christ effecting, through deep penitence, the eradication of inbred sin. This involves all evil propensities, desires and tempers.

By the full acceptance of Christ, as a Prophet, Priest and King, He reigns over all our thoughts. By His impartation and revelations to us, through the direct and personal agency of the Holy Ghost, we are made capable of loving God with all the heart, and our neighbor as ourselves. In all cases this state of heart must be nourished and sustained by holy living, a keeping of the commandments of God, and closely following in the footprints of the Lord Jesus Christ.

The entirely sanctified have a charming beauty in their lives and characters. Purity of heart, is the impression of Divine beauty. It is the mirror wherein are reflected the rays of the Sun of Righteousness, whose effulgence is too dazzling for mortal gaze. Entire sanctification separates all sin from the soul, leaving a glorious possibility, without inward hindrances, of a vigorous growth in the Lord's fertile fields of perfect holiness. The peaceful atmosphere is laden with a heavenly fragrance, and lightened with the glowing sun that never sets, whose dazzling beams, mantled in glory and brightness, descending from the ever cloudless sky, illuminates the work and the path of the just, with an increasing brightness unto the perfect day.

Is there not great need of people with such experiences in the Christian Church today? If so, why not seek and obtain it, to the satisfaction of the soul, and glorification of the One who suffered to procure it for us. Then, the representatives of Bible holiness would truly be diffusing an influence over our sin-cursed and benighted land, that would attract masses of people to the benefits of Calvary, who are now, in their blood, condemned in sin to die. Oh! that Zion would arise, and shine, for her "light is come." Oh, that the Lord's army would go forth and defeat the foe; then, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Full salvation is also the world's standard of Christianity; the unconverted expect us to be holy in heart, holy in conversation, holy in conduct, honest in business, and upright in both public and private life. If they learn of us being otherwise, they lose confidence in our profession, and our influence over them for good is destroyed.

The truly converted soul hungers and thirsts for a clean heart, and is never satisfied without it. Mark, we say the *truly converted soul,* not the sinner, not the backslider, or the formalist; they seem satisfied with no salvation—but the converted soul pants for a full deliverance from all sin. Those who obey the call of God, obtain holiness, for He "Hath not called us unto uncleanness, but unto holiness," We need holiness as a preparation for entering heaven. "Follow peace with all men, and holiness without which no man shall see the Lord" Hebrews 12:14.

We also need it in the conflicts of life, where, "We wrestle not against flesh and blood, but against principalities and powers," etc.

Holiness is an efflux from God that always hangs upon Him, and remains with Him as the sunbeams, although they gild this lower world, and spread their golden wings about us, yet, they are not so much here, where they shine, as in the sun from whence they flow. God cannot draw a curtain between Himself and holiness, which is nothing but the splendor and shining of Himself. He cannot hide His face from it, He cannot desert it in the world. By it, the holy, shall overcome the world, and the "Prince of this world," too. Holiness is not a solitary, neglected thing; it hath stronger confederacies, and greater alliances than sin and wickedness. It is in league with God, and the universe; the whole creation smiles upon it. It is of God, and therefore it must needs be a victorious and triumphant thing.

Holiness was meant for everyday use. If it is not used, it will soon depart from us. It is perfectly adapted for the home or business life, as well as for the place of worship. Its exercise hardens the bone, and strengthens the muscle, in the body of character. Holiness is religion shining very brightly; it is a city "Set on a hill [which] cannot be hid." It is the perfection of all our God-given religious principles put into motion; it is the perfect love of God in vigorous circulation; it is perfect faith manifesting itself in fervent works; it is an overflowing charity coined (or transfused) into benignant action and the deepest devotion of the human soul, breathing its beneficent benedictions upon the human race, while it reaches upward in constant, availing intercessions to the Father of love, pity and compassion. What beautiful features command our attention in the consideration of holiness? Then, who would object to "Perfecting holiness in the fear of God"? Entire holiness is a sweet, pleasant, charming, serene, calm nature, which brings an inexpressible liberty, brightness, purity, peacefulness and rapture into the soul. In other words, it makes the soil like a well kept garden with overflowing fountains, which contains all manner of fruits and flowers, all pleasant, delightful, and undisturbed; enjoying the sweet, calm, gentle vivifying beams of the sun, which, in a silent rapture is diffusing itself among its verdant bowers, causing them to open their bosoms to drink in the beautiful

light, and which, in return, assisted by the gentle zephyrs of heaven, sheds forth a fragrance which cheers and invigorates all who come in contact with it. To follow after holiness is a thing of the greatest value. There is nothing comparable with purity of heart; besides this treasure, all earthly valuables fade and vanish. Yet men follow after fame, and worldly fortune with an earnestness and zeal which often puts to shame the indifference with which many seek this treasure which shall never pass away.

Holiness should be sought with all our might. Whatever is worth doing at all, is worth doing well. It is exemplified by a faithful following after all that is righteous, and a constant use of all the means of grace, such as searching the Scriptures, faithfully attending the most spiritual means of grace within our reach, and hearing our responsibility in all the services in prayer, and meditation, both private and otherwise. Or, in a word, it is being holy in all manner of conversation, which in the Greek, not only means our speech, but also includes all manner of living.

To follow after holiness, is the natural desire of all the children of God. They who have been made partakers of the Divine nature, have a famishing desire for all the fullness of God. The saddest news that could be brought to a new convert, would be, that there was no higher degree of holiness attainable for him. Notwithstanding, in many cases improper and ignorant teachers, thus treat the subject and mislead their followers. The true believer should be encouraged to go on unto perfection; his desires for perfect holiness should be fostered and directed toward the proper goal.

When a person finds himself without a desire to possess all that Christ has purchased for him, he has every reason to examine himself to see if he is in the faith.

Some people struggle with perplexities, on the ground that perfection of heart would dispense with all possibility of any further growth in grace. Not so; this is a great error. Purity of heart is the condition most favorable to growth in spiritual knowledge and grace. Moreover, those who are not earnestly striving to be saved from all sin, are likely to be slow in attaining to either the correct theory or experience of entire sanctification. Now, we grow with every new experience, and with all the added knowledge we attain of the truth of God; and the less hindrances there are within us, the

more rapid and satisfactory will be the progress and development.

As soon as a convert becomes contented to stop with past attainments, or is self-satisfied, and indifferent towards the eradication of all evil, he will not only cease to make progress, but will actually decline, and finally fall entirely from grace.

This solves the mystery of so much unnecessary backsliding. If believers become indifferent as to their entire sanctification, they soon get under condemnation again. Following after holiness is a safeguard against falling from grace. St. Paul in writing to the Hebrews urged believers to follow after holiness, lest they fall away and lest any root of bitterness should spring up and trouble them, causing many to be defiled. The best and only safe way, in the light of eternity, is to have this root destroyed by Divine power, which works according to our repentance and faith.

The Christian's security is unlimited, his claims are infallible in the kingdom of God, when the evil roots of unbelief, envy, pride, jealousy, bigotry, etc., are all taken out of his heart.

To follow after holiness leads to possession; we are not to follow forever, and in vain, but to come into actual possession of it.

Perfect holiness is presented in the Bible as an experience attainable in this present life; so let us arise to our blood bought privileges in the Gospel and that at once, for, "Behold, now is the accepted time; behold, now is the day of salvation."

The strivings after holiness must be special, express, and intentional in order to secure it; like every other mighty consummation in the world, like every solid triumph in individual advancements. It must be pursued with a steady purpose, an unfaltering courage, and a perseverance that surmounts all obstructions, and perseveres until the final victory is won.

The careless will not prosper. If the kingdom of God is not worth the Jacob-like wrestling, it must be quite insignificant. If it is what it is represented to be in the Bible, which most people acknowledge, it is well worth striving for.

Some are only willing to "Press towards the mark for the prize of the high calling," but for a time; then they become weary in well-doing. Many, sad to say, only serve the Lord by fits and starts, but this is not the way to become holy,

or influential in God's service. It is not occasional, but continuous, and prolonged; to be daily at it, always at it, resting, but to renew engagement again.

It is not sufficient for us to attain entire sanctification, but we must become established in a growing experience in the state of perfect holiness. It is not by a few spasmodic blows of the hammer that a graceful stature, or beautiful monument is brought out of the marble block, but by days of continuous labor, and many delicate touches of the sculptor's chisel. It is not a sudden gush of water, the roaring torrent of a spring flood, but a continuous flow that wears the rock, and the constant dropping that hollows out the stone.

It is not with a rush; nor a spring, that we prepare to enter heaven. We should not only rush to the Saviour, but we should continually press after the "Holiness, without which no man shall see the Lord."

We have a great work on earth, to do in the preparation of the soul for the company of holy angels, and the ransomed ones on the evergreen shore. This work must be heartily entered upon, and continued with every possible means of help, to the end of life, or it will be a failure. Step by step, hand over hand, steadily, and often amidst painful, yet joyful circumstances, we arrive at the passport entrance from earth to heaven. In all, we have Christ for our superior guide. Christian people may assist, and their prayers may avail much in our behalf, but the greatest saint on earth is too low, to be our supreme pattern. The Omnipotent One alone, is sufficient to be our chief infallible guide through the winding channels of earthly trials, to where we sing at the end of the way,—

"Yes, I've done all,
I have been true;
I've finished the work,
Jesus gave me to do."

In the heart fully sanctified, there is a powerful assurance of the Divine favor. This assurance exists, and at times very strongly, even in the soul that is but partially sanctified; but the complete experience of heart purification, greatly increases this assurance, even to "The full assurance of faith." In entire sanctification, the previous work of regeneration, with all its concomitants, is made to appear more manifest

in the consciousness of the soul, and becomes more clearly apprehended, and more powerfully felt and realized than before.

Everything peculiar to the justified state, is greatly intensified in the soul when fully purified. The renunciation of sin, the light of justification, the spirit of sonship, the faith of reliance, the consciousness of "Peace in believing," the affinity of religious things, the love and devotion to God, with every other trait of pardon and justification, are more fully realized in a pure heart, along with the additional assurance of entire sanctification. Some say, "Entire sanctification is only more religion." Very well, it is more religion; but it is more than that it is "more religion in a fully cleansed heart." It is more religion with indwelling sin, or the carnal nature exterminated. A great distinction exists between getting more religion indefinitely, and getting the sin-principle destroyed within, and the whole heart filled with perfect love.

Entire sanctification has definite bounds. It is not more regeneration, for the new birth is instantaneous and complete in that stage. It affords pardon for every sin committed in the past, and, therefore, cannot increase in that respect. Nor is it merely a blessing—but, rather call it, *The Blessing.* A million blessings ripple on the ocean of God's love, but only two, are spiritually saving, viz., regeneration and entire sanctification.

There is a vast difference between the dim, dreamy, visionary and imperfect spiritual apprehensions of some professors; and the clear evangelical and soul-moving spiritual vision and power of others. The experience of perfect holiness, clarifies our spiritual vision; or, at least, gives a clearer apprehension of spiritual things, which can never be otherwise obtained. Grace, in a pure heart has many advantages, that it cannot have in the soul, but partially purified.

Entire sanctification, secures the best possible condition for grace to enrich, enlarge, and intensify the life of God in the soul. Excavation precedes elevation in religious things. The pure heart by growth, development, and the law of good habit, become "Rooted and grounded in love."

No man can love God with all his heart, or possess a "Fullness of love," with inbred sin remaining in his soul. When the Holy Ghost has applied the cleansing merit of the blood

of Christ to the heart, and accomplished the negative part of full salvation, we can then, joyfully present the positive side in illumination, enrichment, endowment of more and more love and power, since the destruction of sin gives scope to a magnificent holy life, where we find an abundant fullness of "Righteousness, peace and joy in the Holy Ghost."

The weakest saint should press his way, overcome all obstructions, and reach the experience, of Christian perfection.

Perfect holiness, by no means implies unlimited knowledge, infallible judgment, absolute freedom from all mistakes of opinion and action, exemption from temptation, nonliability to fall into sin, and final apostasy, impossibility of a continuous growth and development, a diminution or cessation of consecration. Notwithstanding, the endurance of these infirmities of the flesh and probationary liabilities, we should embrace our every claim, rendering to God a faithful service, in the utmost loyalty to our great Commander.

It is not *absolute* perfection, for God alone, is absolutely perfect. He is infinitely greater in knowledge and capabilities, than any other being on earth or in heaven. He is not only greater, but as God, He is perfect in everything. He is the Author of all creation, and the Maker of mankind.

Neither is it *angelic* perfection. The angels are inconceivably in advance, in many ways, to us; they have a perfection peculiar to their state. They know all things in their sphere, of which we know but little about.

Nor is it *Adamic* perfection, as Adam had an intellect and judgment before the fall, which has been unknown to man since. He had a deeper understanding of God, and spiritual things; also, of the whole creation, as he named things according to their nature. Such knowledge and capabilities, we, at best, in this life, enjoy but the shadows of. Adam, at first, was also immortal, and, had it not been for the fall, he, or mankind, would never have known of the pangs of physical death.

Christian perfection, the fourth classification, is Divinely procured for all the human family. It is having "Clean hands, and a pure heart"; a spotless life, and a white robe; a new heaven and a new earth; a new heart, new purposes, new spirit,

new God, new pathway. Everything is entirely new to us. The old way, the sin and iniquity of the past have all disappeared.

There is an initial sanctification, which is also distinct and perfectly bounded. It is included in conversion. It is a superb work of grace, whereby the heart is relieved of the hardness, and corruption that accumulates in a life of sinning. It brings us back to the state of infant purity, but no further. In this initial sanctification, the original "Body of sin," or inborn depravity, is repressed and put under bonds; but, it is in no wise removed. In the subsequent, or extended sanctification, this root, from which all sinning springs, is entirely washed away in the atoning blood. While the believer is laboring under the realization of his need of full salvation, the mind may sometimes be befogged, while the heart substantially understands its burden and want. The Holy Ghost illumines the conscience, and shows the necessity of a complete cleansing.

Then comes a definite parting from all sin, effected by an active faith, firmly fixed on Christ and His promises, whereby the blood of the atonement is, in an instant appropriated for the entire cleansing of the heart.

This is an act of faith and it is not merely a general act; it is precisely a definite, clear-cut, and perfect trust for the immediate accomplishment of the much desired work of full salvation; and we believe and receive at the same time. When once the promises are touched with an active faith, the cleansing merit, more quickly than a flash of lightning, is Divinely applied thus, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then the Spirit witnesses to this mighty work, with an almost overwhelming assurance, for, "He that believeth on the Son of God, hath the witness in himself." (Oh! glory! The bliss and the rapture of God and His immeasurable blessings! Hallelujah!) This work is instantly and perfectly done. The heart is made whiter than snow, and stands complete in God. Hallelujah!

Holiness, in this life, is absolutely necessary to salvation; not only as the means to the end, but by a nobler kind of necessity, as part of the end itself. No one finds salvation by good works as a procuring cause, but salvation is the procuring cause of sincere good works, whether they precede or follow it. We are sanctified to good works, rather than by

them; they are the fruits and effects of the grace of God. It is, indeed, a part of our salvation, to be delivered from the bondage of the covenant of works but the end of this is not, that we may have liberty to live in sin, which is equal to the laws of slavery but that we may fulfil the royal law of liberty, and love and serve God "In newness of Spirit, and not in the oldness of the letter."

Heart purity, in this life, is such a part of our salvation, that it is a necessary means to make us meet to be partakers of the inheritance of the saints, in the glorious city above. Without holiness, we are as unfit for Paradise, as swine are to live in the chamber of an earthly prince. Correct doctrine, church membership, receiving the sacraments, etc., cannot be substituted for personal holiness. Let us beware how we treat God's command, "Be ye holy, for I am holy" I Peter 1:16.

The great necessity for holiness of heart, rests in the fact, that it gives greater efficiency for service in the Lord's vineyard. Is not this an all-important consideration? A man is useful to the degree that he is pure, and Spirit-filled.

David prayed for heart purity, not only as a necessity for entering heaven, but also, as a qualification for teaching transgressors the ways of God, i.e., for winning souls. All mankind should be reaching after holiness, as Dr. Godbey has stated, "It is holiness or hell."

Holiness effects that part of us, which connects us unto eternal happiness; it opens into heaven and makes us kinsmen of God.

It is not to be had without an aim, a purpose, an end, and a steady looking forth and striving for until we reach that end. It must be treated with much interest and accompanied with a definite profession. It is the great livelihood of the heart; the vocation of the soul and the greatest handicap to the enemy.

It must be begun, followed up, and never ended. Resolve, deliberation, and continuous efforts are its motive powers. All the physical organs are its flexile instruments. Morning, noon and evening, with all their circling hours, are its periods of exercise. Prayer is its rehearsal; the God who answers, its author; the Holy Spirit, its revealer and teacher; Christ, as its pattern; the Bible is its daily text book.

The doctrine of entire sanctification has been a subject of much controversy, especially in the last few centuries. Perhaps, in many cases, there has been more disputation than prayer, and the impartial study of the subject. Most, if not all, those who argue much, on this or other points of Christian doctrine, are, too often, not much given to prayer.

However, we find this subject distinctly marked out, and graciously promised in the Holy Scriptures, which is the highest court of appeal we have; here, we must wait for the final decision. And, what a consolation it is, that such an important subject is not involved in obscurity in the Sacred Word. It shows that a clear distinction should always be allowed between the justified state, and that of entire sanctification, or perfect holiness.

The apostles, in addressing the various bodies of believers in the churches, to whom they wrote their epistles, set before them, both in the prayers they offered for them, and the exhortations they administered to them; a higher degree of deliverance from sin, than they had already experienced as well as a higher or more rapid growth in all the Christian virtues.

Two passages are sufficient to prove this, (1) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" II Cor. 7:1. (2) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" I Thess. 5:23.

In both of these quotations, deliverance from sin is the subject spoken of; the prayer in the one instance, and the exhortation in the other, both go to the extent of the entire sanctification of the soul and spirit, as well as of the flesh. This cannot mean less than a complete deliverance from all spiritual pollution; all inward depravity of the heart, as well as that which exhibits itself outwardly, by the indulgence of the senses, called, "Filthiness of the flesh."

Not only do these portions of Scripture prove the possibility of a complete deliverance from all inward sin, but that this cleansing, is subsequent to regeneration. This is proven as it is held forth in both cases to believers. The fact that they are believers, is proven by the verses themselves, along with the context of the chapter from which they are taken.

In the first case (II Cor. 7:1), the writer styles them as "Dearly beloved"—verse 16. "I rejoice therefore that I have confidence in you in all things." In the second case (I. Thess. 5:1), the writer calls them "Brethren"—verse 4. "But ye, brethren, are not in darkness," etc.—verse 5. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness—verse 11. "Wherefore comfort yourselves together and edify one another, even as also ye do."—Verse 12 again termed them "Brethren."—Verse 13, were under pastors, whom they were to esteem very highly in love for their work's sake—verses 12, 14, 25, all termed them "Brethren." Are these portions of Scripture not sufficient proof to convince any intelligent person, that these disciples were converted at that time, but that they were yet to have holiness perfected in them, throughout spirit, and soul, and body?

The scriptural standard is, first to obtain pardon, and possess the Christian's hope of heaven, then, "Every man that hath this hope in him purifieth himself, even as He [God] is pure" I John 3:3. Also, "Whoso keepeth His Word, in him verily is the love of God perfected" I John 1:5. The only conclusion, if we would "Be found of Him in peace," and ready for our mansion when He cometh, is to be found "Without spot or blemish," joined with the church which will be presented "A glorious church, not having spot, or wrinkle, or any such thing." Then we must conclude, unless we greatly pervert the sense of the Scriptures on this subject, or admit the doctrine of purgatory, or some other intermediate state of purification, when there is none, that the entire sanctification of the soul and its complete renewal in holiness must take place in this life.

Quite generally, all we advance on this subject is acknowledged among professing Christians, except the receiving, and retaining the experience in this life. We find many who have not a purgatory in their theology, vainly, and unscripturally connecting their cleansing fountain with *death*—thus, trying to avoid the task of being, and living right in this world,—yet, selfishly, wanting to appear right in the neat, and thus get to heaven. To this opinion of being fully cleansed at death, there appears to be fatal objections. (1) That we nowhere find in the Bible the promises, prayers and exhortations for entire sanctification restricted to the

article of death. (2) That we nowhere find in the Word, where the circumstances of the soul's union with the body, is represented as a necessary obstacle to its entire sanctification. (3) That the fountain of cleansing does not cooperate with death as the connecting link from time to eternity for each individual soul. This idea of cleansing at death, is not only unscriptural, but exceedingly erroneous for, "The last enemy that shall be destroyed is death" I Cor. 15:26. But, if it is the source of our purification and deliverance from the corruption of indwelling sin, it would be the most welcome friend we could meet. (4) To obey the command, "Be ye holy, for I am holy" I Peter 1:16, would necessitate the killing of ourselves in order that we might become holy.

The doctrine of the necessary indwelling of sin in the soul till death, involves other anti-scriptural consequences.

It supposes that the seat of sin is in the flesh, and thus harmonizes with the pagan (heathen) philosophy, which attributes all evil to matter. The doctrine of the Bible, to the contrary, is, that the seat of sin is in the soul. If we heed the Scriptures we must attend to the destruction of all inward, as well as outward sin in this life. We must "Mortify," that is, kill with a continual stroke, "The deeds of the body." We must "Put off the old man," which, in its full meaning must imply separation from sin in fact, as well as the renunciation of it in will, and "Put on the new man, which after God is created in righteousness and true holiness."

Though the flesh stands victoriously opposed to legal sanctification, it is compelled to subjection, when confronted with the power of evangelical holiness. "For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." So inconsistent with the declarations and promises of the Gospel, is the notion, that, as long as we are in the body, "The flesh" (sin) must, of necessity, have a occasional victory over us.

People often connect the outward life of the regenerated, and the inward life, or purity of the entirely sanctified, and oppose this, calling it the experience of holiness. They direct their fire, generally, more to the professed purity of the *out-*

ward life, than to the inward; not knowing that the outward life of the justified state is as upright and pure as that of the entirely sanctified.

In many cases they advance, with their arguments based on the seventh chapter of Romans supposing that St. Paul here, is describing his own experience. Perhaps he was; it might have been his own experience before he was converted, under the ministry of Ananias, but not afterwards. In this chapter he is describing a man under the old Mosaic law, and a slave to sin. Misunderstandings often occur from his speaking in the first person, but this was, undoubtedly, to make it the more striking. Let it be remembered that the whole epistle was originally written in a straight or continuous course not divided into chapters, until long after St. Paul's death. Then, had the first verse of the eighth chapter, which reads, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," been connected with the seventh chapter, it would have thrown much light upon it.

With the consideration of this verse, and the strain of all the other writings of Paul, it is easily seen, that in this seventh chapter he is describing a person in bondage to sin, who has vainly, to no satisfaction, sought justification by the works of the law. In his discourse he suddenly steps over the line, when he reaches chapter eight, to describe the truly justified soul, who is in Christ Jesus, and does not walk after the flesh, as described in the seventh chapter, but after the Spirit; and, consequently is freed from condemnation. By this sudden change in the apostle's discourse, he draws a very striking contrast.

Also, in the preceding chapter (the sixth) he clearly confirms and protects the doctrine of perfection. The context of this chapter should be considered, but especially the following parts—Ver. 2. "God forbid. How shall we, that are dead to sin, live any longer therein?"—Ver. 5. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Ver. 6. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Ver. 12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Ver. 22. "But

now being made free from sin and become servants to God, ye have your fruit unto Holiness, and the end everlasting life." So we see the apostle clearly and strongly refutes the prevalent erroneous idea that the seventh chapter holds forth a sinful state at best, in this life, to the faithful believer.

St. Paul, was by no means speaking of his own experience at this time, as a believer, or of any other believer, in saying, "How to perform that which is good I find not." "For the good that I would, I do not: but the evil which I would not, that I do." "Oh, wretched man that I am who shall deliver me from the body of this death?" etc.

Christian perfection calls for the fullness of all the fruit of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." It involves a life of, "Rejoicing evermore, praying without ceasing, in everything giving thanks. For this is the will of God in Christ Jesus concerning you." (It means to) "Quench not the Spirit," (and) "abstain from all appearance of evil." But, how are we to perform all this, unless the opposing elements, the corruption of the heart, is excluded? If it cannot be, then we cannot measure up to this description, or love God with all the heart, soul, strength, mind, and our neighbor as ourselves.

St. Paul, then, must have prayed very incorrectly and contrary to Romans, chapter seven, when he prayed for the Hebrews, chapter 13:20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, make you *perfect* in every good work, to do His will." But is the apostle astray in his prayer? Should we accept the arguments of men, or the Bible? Yea, let God be true, though every man should be a liar. The spirit of opposition to holiness, so prevalent in our land, could not possibly be entertained by any truly devoted Bible student.

The scriptural standard of Christian perfection is to love God perfectly. To have Him so rule the heart as to exclude all inward rivalry. It is to be in possession of a meekness so perfect as to cast out all the evil propensities of pride, anger, self-will, hatred, covetousness, etc., and prevent their return. It produces a life that is "Perfect in every good work," and that does the will of God fully, habitually and constantly.

If we fix the standard lower, we give place to a license totally inconsistent with Christian perfection.

Chapter VIII.

Christian Perfection

Discourse (2)

We will further treat this important subject by giving some attention to the negative, and positive sides of the work of grace that translates the soul into the happy estate of Christian perfection, viz., Entire Sanctification.

Its negative side is the removal of inbred sin, and is therefore a matter of subtraction. The positive side implies the impartation of a new degree of life, thus greatly animating and empowering the soul, which, previous to conversion, was "Dead in trespasses and sins," and consequently, is a matter of addition.

In regard to the *negative* aspect, there can be no growth. If a heart is pure, and cleansed from all sin, it cannot be cleansed from more. An empty vessel cannot be more empty; a clean vessel cannot be made cleaner, whether it is formed of gold or brass. There can be no increase of purity, to the pure in heart.

No Christian, in the strict sense of the word, is right until his heart is pure; until then, he is crippled in soul, and cannot accomplish all the will of God concerning him, nor does he enjoy all that God would have him enjoy. The Saviour, in using the language of a beautiful metaphor, says, "I am the true vine and My Father is the husbandman, every branch in Me that beareth not fruit He taketh away, and every branch in Me that beareth fruit He purgeth it, that it may bring forth more fruit." Again, "Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples." Now the abundant fruit requires for its production, the abundant life, and these are both found in the Lord Jesus Christ, "I am come," says He, "That ye might have life [in regeneration] and that ye might have it more abundantly [in entire sanctification]." The abundant life, and the abundant fruit go together, and are always found with the entirely sanctified.

It is doubtless true, that every living branch, that is to say, every justified believer, may, and must, if he retains his experience, bring forth fruit; and precisely it is only these fruit-bearing branches, whom the Great Husbandman "Purges"—(sanctifies wholly), that they may bring forth the abundant fruit. We are not sanctified in weakness, but in strength, having power to work and accomplish great things for God and in the service of the Master in His vineyard, As Tennyson says:—

> "My strength is as the strength of ten,
> Because my heart is pure."

In order to be entirely sanctified the soul must become very humble, penitent and entirely consecrated to God. Humility is continually exhibited in the increasing penitence of the truly converted soul, while it is going on to perfection. As for regeneration; repentance and faith are the conditions; so, through these same conditions, entire sanctification is also obtained. Every justified candidate for Christian perfection is repenting of the inbred sin of his heart, from the time he first feels it, after conversion, until he reaches the Canaan of perfect love.

The repentance of inbred sin, differs from that experienced before regeneration, for actual sins. It is sorrow for indwelling sin, not personally committed, but only indirectly through our first parent, Adam, the universal representation of mankind in all ages. In this way we are not required to repent for the *committal* of the inbred sin, but, to loathe its *existence* within us. It is never cast out of any soul without the hearty concurrence of the individual in whom it dwells. In reality, we are not held accountable for the existence of this inward sin-germ, but for the *continuance* of it, by allowing it to remain after learning of the possibility of its removal through the blood remedy. To be careless about its destruction, is where the guilt comes in; then, inbred sin has developed into actual sin; at this point a great many of the children of God lose their experience. All infants are born into this world with this sin principle in them, but those who die young are saved, as they never wilfully neglected its destruction, or spurned the remedy; consequently, none are more pure or ready than they, for the golden city.

Those who have reached age, Christian experience, and light, so as to be conscious of indwelling sin, even though it is subdued by regenerating grace, must of necessity, with all haste attend to its destruction.

Much time is not necessary, as some suppose, for believers to accomplish, under God, the eradication of all inward sin, as the converted soul lives penitent and keeps repented up to date of inbred sin, so long as it dwells within. He never feels inbred sin, nor thinks about it, but what he loathes the impress of it on his nature, and groans before God for complete deliverance. In the full execution of this; consecration, which is essential to heart purification, makes rapid bounds.

A submission to God, and a consecration to His service takes place before regeneration, but it is limited, as the soil is in darkness and incapable of making an entire consecration as required for Christian perfection. When seeking entire holiness, the candidate will have close dealings with his God on the lines of consecration. He will be tested in many ways and required to submit to many things, which, if brought before him prior to his conversion, would probably have discouraged and driven him back to perdition.

When a man first submits to God; it is turning from a life of sin, to the service of God, that pardon, at any cost, might be obtained. His sin being then such a burden to him, he has little time, or opportunity, to consider consecration, or God's future will concerning him. He is wrestling for pardon, and, if truly awakened, he will have plenty to do to attend to it at the present time; only to a limited extent, is the will of God considered regarding future service. But after having obtained forgiveness, and having entered the kingdom of God, and while going on to "Perfection," is where God tests us, as to our willingness to be counted, by man, as the offscouring of the earth; to be considered fools, or fanatics, for Jesus' sake; to be preachers, missionaries, martyrs, etc.

Entire consecration is entirely too great to be executed by any who have not entered the kingdom of grace. It will be a trying experience while taking place, and the testing may possibly cover many things which the individual, probably, will never be called upon to undergo, yet a perfect willingness for anything must be attained and maintained. When

entire consecration is accomplished and the cleansing blood applied, this state is then realized to be the only condition of lasting peace and happiness.

The sinner, in repentance, gives himself away as a dead sacrifice; his purpose is to receive pardon and life. In entire consecration the Christian yields to God his living, regenerated faculties and powers, in prospect of being sanctified wholly.

Entire consecration differs from entire sanctification. One is an act proceeding from man to God, the other an act proceeding from God to man. It is man who consecrates in response to God. It is God who sanctifies in response to man.

Perfect consecration is an entire surrender of the members of the personal human being to a personal God. The term, members, may be understood to include all bodily organs and powers, as mental faculties sensibilities and all other appurtenances, such as time, money, influence, culture, health, and, in short, consecration claims the whole spirit, and soul, and body of man with all his belongings. The surrender must be complete, absolute, unreserved and forever; body, soul, spirit, talents, possessions, all that we have and all that we are, must be His, and His to all eternity.

The fact that such a consecration cannot be fully made by any who is not already a Christian believer, is apparent, as St. Paul informs us, explicitly, that he is not calling upon sinners "Dead in trespasses and sins," to entirely consecrate themselves; but upon converted persons, "Those who are alive from the dead." Whatever surrender the sinner may, and must make, in order to be saved, the believer must make a broader, deeper, fuller, and more complete dedication, which is, to a certain extent, of a different character, and for a different purpose.

Consecration does not mean the giving up of our sins, vices, depraved appetites, or forbidden indulgences. We cannot consecrate our alcohol, tobacco, opium, card-playing, dancing, or theatre-going, to God. He wants none of these things. He wants our service with our sins, sinful habits, and practices all abandoned. *Oneself* is the most important thing to be consecrated. All other details are included in the complete surrender of ourselves to God.

Entire consecration is a definite transaction, made once and forever. It does not need to be repeated unless we have failed to hold our position. To consecrate over and over again, is like a husband and wife getting married over and over again. We are consecrated the same as in marriage; the vow is upon us, and under the effect of that vow, we walk all our days. When consecrated, we have our experience to guard; we are to see that nothing is taken from the altar.

When repentance of inbred sin and consecration are complete, it becomes an easy matter to believe God's promises. Entire sanctification, like justification, and every definite experience, is received by faith. But so long as the consecration is defective, faith refuses to act. When all obstructions are removed by a sincere heartfelt repentance and consecration, then it becomes as natural and easy to believe as it is to breathe the natural atmosphere.

The carnal mind dies hard, as it attaches itself to many worldly objects, and refuses to be sundered from what it loves; it has to be forced by grace, to its complete destruction.

When a natural body is dead, it cannot be disturbed, whether men treat it with smiles or frowns; they may offer it commendation or censure; it can be blessed or cursed, kissed or kicked, still nothing abusive causes a notion of resentment or retaliation; neither a feeling of pride through praise. It is the same, spiritually, in those in whom the body of sin has been destroyed he renders a steady, uninterrupted service to God. Such will heed the command, "Walk before me and be thou perfect," whether men help, or try to hinder, commend or censure, like or dislike them. They have a higher aim in life than to live to seek the good wishes of mankind. On the other hand, we must guard against unwise deeds, and repulsive actions towards others, which often causes unnecessary ill-will from them.

The Lord leads the way of the regenerated, and shows them the inward foe. He asks them to unite with Him in driving it out of the heart, not that He needs human help, but on account of human *free-will agency,* He needs our concurrence. God wants to occupy the whole soul, and when He is allowed His pleasure, the Spirit witnesses to the fact as clearly as to any preceding work or experience. To follow God, the soul will be led into all the spiritual magazines and arsenals

that Divine wisdom and power have provided for God's militant hosts. He will show him all the stores of grace, and invite him to partake freely.

The Son of God came to earth to put away sin, and restore our souls to the image of God, by the sacrifice of Himself. John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world." Our Lord gave Himself for us, that "He might redeem us from all iniquity, and purify unto Himself a peculiar people." "His name shall be [and was] called *Jesus* for He shall save His people from their sins." Let us "Mark the perfect man," his end being peace; let us follow in the same way to the "End that He may stablish your hearts unblamable in holiness." Those who do not go on to receive all, lose all.

A person may be sincere who has all the carnal tempers pride, anger, lust, self-will, etc. But he is not perfect until his heart is cleansed from all such unholy tendencies. A question might arise here, How are we to distinguish between the feeling of these sinful tendencies, and temptations? We greatly need the Spirit to make the distinction, and to lead us into all truth. Regarding this distinction, we will take an example. One may commend us, here is a temptation to pride, but the soul (when pure) is humbled before God, and feels no pride; or, a man may strike me, here is a temptation to anger, but my heart overflows with love, even to him, and the distinction is clearly realized when pure love reigns.

In this life all are exposed to temptations but being tempted, only proves our faithfulness, and makes us the stronger. If believers are true, in shunning the appearance of evil, and earnestly pressing their way to perfection, they will be preserved guiltless and blameless, but not faultless, not even when sanctified wholly. Our sins need the blood remedy, but faults and mistakes, are to be confessed (among Christians) one to another. Some Christians lose much in influence, and experience, by failing in the observance of this precept.

It is a fact, when plenty of grace is preserved in the heart, that, as the life goes on, mistakes and involuntary errors become so reduced, that they do not often appear.

The neglect among ministers and Christian workers to press believers to seek entire holiness, is one great cause of the prevalent spiritual dearth in the churches.

Carnality has an inexpressible blight, and where it is allowed to exist, it affects untold injury. "Let us therefore fear, lest a promise being left us of entering to His rest [from inbred sin] any of you should seem to come short of it."

This passage clearly indicates that there is great danger to the soul, if there is a coming short of the full experience of holiness. In many places, the Bible declares this as a fearful fact. Some may ask, "Why is it?" when they have the witness, that they are converted, that they are not ready for entering heaven. It is because sin is in the nature, and sin cannot enter heaven, we must obey the truth and go on to perfection. In conversion we are saved from guilt and the desert of punishment if we go on. This fact does not rest, as it should on the hearts of Christian people. Believers are often taught more about heaven as a place of bliss and rest, than they are about the elements of hell which are within their hearts, until they are sanctified wholly.

As to the *positive* side of entire sanctification, we find most people more ready to receive the Holy Spirit, love, and blessing, apart from, rather than in connection with the execution of the negative part, of the forsaking and repentance of sin. But the filling of the heart must be in connection with the emptying. Heart purity, therefore, is identical with entire sanctification.

It is not only a great energizer, so that a man is powerful for good in proportion to the purity of his heart and life, but it is also a great illuminator, so that it enables us to see God's hand in all things, and see all things working together for good to those who serve the Lord. This does not imply a special vision, but a spiritual apprehension of God, whereby the soul is brought into the closest communion and fellowship with Him, then, we may be regarded as seeing Him who is invisible to the outward sense.

The inward purity, as distinguished from the blameless outward walk, was by no means unknown to the Old Testament writers. David asked the question in the twenty-fourth Psalm, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart." The clean hands imply that the works are in accordance with God's law, and the outward life free from condemnation. But the "Pure heart" means more than this,

and suggests what the same royal Psalmist remarks again in the fifty-first Psalm, "Behold, Thou desirest truth in the inward part and in the hidden parts Thou shalt make me to know wisdom." It is also noticeable in the twenty-fourth Psalm, that clean hands, or justification, comes before the pure heart, or entire sanctification. So accurate is the logic of the Sacred Word.

Turning then to the Lord's sermon on the Mount, we find these words, "Be ye therefore perfect, even as your Father which is in heaven is perfect"; or, if we take the R.V. rendering, the command becomes a positive assertion, which is perhaps more forcible, "Ye, therefore, shall be perfect as your Heavenly Father is perfect."

In the first place we notice, that He does not say that we are to be equal in perfection to our Father in heaven. That would, indeed, be too absurd for the wildest apprehension. God is infinite in all His attributes, and, therefore, infinite in perfection. He is this, in all points of consideration. We are, at best, but poor, finite, human beings. and can never approach the boundless perfection of Him, whose wisdom, power, duration, righteousness, justice, holiness, and infinite perfection are without bound or limit.

Apart from God's attributes, is His essence, which is unfeigned love. "God is love," says the apostle. "Thy nature and Thy name is love," says the hymnologist, Charles Wesley.

Fear and love are opposite elements. One of the evangelists has declared, that "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" I John 4:18. The sacred writer does not say that one may not love God, and at the same time have some measure of the "Fear which hath torment."

There is no fear in love itself, nor in the heart completely possessed with love, but there are those who love God truly and sincerely who have some of the fear within, which hath torment. It does not say, he that feareth does not love at all. This would be to contradict many portions of Scripture, and Christian experience in all ages. But this is what it says "He that feareth is not made perfect in love." Love in the heart is an evidence of regeneration; fear in the heart with love, is

an evidence that some of the remains of the carnal mind still exist.

Many converted persons suffer much from the presence of this fear. To say that these are not regenerated because they have fear, would probably be to grieve those whom God has not grieved, and cause them needless suffering. He who would consider these to be outside of the kingdom of grace displays great ignorance of the teaching of the Scriptures or religious experience, and knows but little of the workings of grace in the soul.

No believer should doubt his acceptance with God, because he is harassed with tormenting fears; this does not prove his conversion to be spurious, but proves the lack of perfect love. This fear is not of the grace in the heart, but of the carnal nature; it has a deep root, and that root is sin. Its original source is depravity, its very presence is indicative of something wrong in the heart; something disturbing in the nature, which does not belong to grace. This fear is closely related to unbelief, it is of the nature of doubt as a perfect faith is directly opposed to fear.

Perfect love is pure love filling the whole heart so as to exclude all opposing elements. It implies sincerity, a single eye, pure motives, without the semblance of impurity or mixed motives. It is called "Perfect love," because Divine love, perfectly fills the whole soul; love unmixed, unalloyed, unadulterated, possesses and rules the entire spirit of the man.—But, is this really possible? Why not? He who formed man as a temple in which to dwell Himself, can He not cease it, and so prepare it, as to exclude everything which is in conflict with the law of love, and fill it with everything that is in harmony with His own pure essence?

A true husband loves the wife of his bosom with all his heart, he loves her as he loves no other woman. None but his wife has a place in his affections. This is what law, custom and propriety demands, and nothing else will satisfy public opinion. In this respect, he is a perfect husband. His heart is in perfect love towards his wife. Is it not possible to love God in the same measure, to love Him above all others, and to love Him as we love no one else? Why not? Shall we be able to love, with a conjugal love, in a greater degree than with a spiritual love especially when the latter has the aid

of the Divine Spirit? Surely not; surely God's love is as great as natural, human affection. Surely we have not, while in this life, to be constantly singing,—

"Prone to wander, Lord, I feel it,
Prone to leave the God I love;"

—No.

"Here's my heart, O take and seal it,
Seal it for Thy courts above."

A real sinner, loves sin with all his heart, he loves it perfectly, and as he loves nothing else. Sin so possesses him that all holiness is excluded from his heart. Sin dominates him entirely; then, why cannot grace so sanctify the nature, that the believer may in like manner and degree, be perfect in his heart towards his God?

Perfect love implies that love is the ruling passion, the spring of all the energies, and the controlling motive in duty. "The love of Christ constraineth us." Love governs the will, rules the life, dominates the desires, controls the purposes, and sits a queen upon the heart's throne. Duty is then discharged with abundant pleasure, being prompted by love. A whole hearted service is rendered to God, not so much because it is a duty, but a delightful privilege.

Those of pure love, render service to God, ungrudgingly, uncomplainingly and without inward reluctance. Joy and cheerfulness in the service of God, is now the predominating feature in the outward life. What is done for God, is done gladly, lovingly, joyfully and openly (not secretly), and what cannot be done for God, and His glory, is left undone. The language of the soul is: "I delight to do Thy will, O my God."

Perfect love does not shrink at self-denial, but is willing to sacrifice for its Lord. Crosses are readily taken up, and toil becomes a pleasure. "His commandments are not grievous." "His yoke is easy, and His burden is light."

There are several branches to the slavish fear, which perfect love casts out; the perfected believer is not afraid of God, though he reverences Him, with a filial fear, and holy awe, too much to sin against Him, but he does not dread God as before his conversion. He is no longer a slave, trembling as

in the presence of a dreadful autocrat, but rests securely in the favor of God.

The fear of *want,* is taken away by perfect love, simply because a perfect faith in the Divine providence possesses the soul. He does not fear that he will starve to death, nor, is he afraid of becoming so poverty-stricken as to die in the poorhouse. He rests securely in the promise, "Bread shall be given him; his water shall be sure." He is not overanxious about the morrow; what he shall eat, what he shall drink, and for what he shall be clothed with. His faith rests in God, who number's his hairs, and cares for the sparrows. He accordingly trusts God for everything in life. He trusts Him for success in business, and the heart is thankful whether prosperity or adversity comes. He has no complaints about the weather; he leaves the health of himself and family in the hands of the Lord, and when sickness, or any other unavoidable affliction crosses his pathway, he patiently endures with a confidence that "All things work together for good to them that love the Lord. But this trust in business does not give rise to a license for indifference, or laziness, regarding secular matter's, far from it, above all, the Christian should be, "Not slothful in business, fervent in spirit, serving the Lord."

The fear of *man,* is cast out, which fear often makes it miserable for the soul not fully cleansed, especially when dirt presents itself. The perfect in love are not afraid of what men may say, or think, about them, in doing God's will; they endeavor to please God first, then men if possible. Like the apostles, they are bold to speak the word of God, not fearing the face, or threatenings of man, so it is today with those who are made perfect in love.

The slavish fear of *death,* is cast out. No state of grace makes one desirous to die, and careless about living but perfect love makes one ready either to live or die, and delivers from the sting of death which harasses many souls, keeping them in bondage and distress when death comes before them. Oh! that this precious and wholesome doctrine was more propagated. When it is obtained, it will "Deliver them who, through fear of death, were all their life-time subject to bondage."

The fear of *evil,* is removed by perfect love, that is, those vain imaginations of some impending evil, the fear of some-

thing coming which is calamitous, which fear, distresses the mind when there is no real cause for it. It is deliverance from the fear of what is coming or might come, no matter what does come in the providence of God, "Sufficient unto the day is the evil thereof."

The love in the soul of the regenerated is God's love, it therefore must be perfect in quality.

Regarding quantity, it does not fill the whole soul until it is entirely sanctified. When perfect love in the soul has been increased to perfection in quantity, it is demonstrated to mankind by a fervent zeal and great efficiency, in soul-winning. They bring sinners under conviction by their godly example, sound speech and abounding charity.

Perfect love is a greater treasure to us than earthly life. It is the most precious thing on this side of the pearly gates. It is the essence of heaven itself; to have it is a heaven on earth. It is an ocean without bottom or shore.

Perfect love is long-suffering. It suffers all the weaknesses of the children of God and of the world, and that not for a short time only, but to the end of life. In all events it sees the hand of God, and willingly submits thereto. In the meantime, it is kind. After all it suffers, it is gentle, mild, tender, benign. Love envies not, but excludes every kind and degree of envy out of the heart. Love acteth not rashly in a violent, headstrong manner, nor does it pass rash or severe judgment on any. It does not behave itself indecently, is not rude, does not act out of charity, seeketh not her own ease, pleasure, honor, or profit, but that of others. It is not provoked, but casteth out all jealousy, suspiciousness and readiness to believe, or imagine evil in others. It endureth all things which God permits, or men and devils inflict. Enemies will be perfectly, and freely loved. Prayer and praise will be the vital breath of the soul.

Christian perfection is often termed the Second Blessing. Those who have the first, will feel their need of the second. Those who oppose the second are in need of the first. Perhaps they profess religion, if so, it is only "bondage" that they have, and it is not much to be wondered at that they do not desire another of the same nature. But, Hallelujah! there is an experience where we "Have not received the spirit

of bondage again to fear; but have received the spirit of adoption, whereby we cry, Abba, Father."

We read in St. Mark, chapter eight, where Jesus met a blind man, who was desirous of being healed and, at the first touch of the Saviour, his sight was partially gained, but so imperfectly, that he saw men as trees walking. The great Oculist then gave him the second touch, and he saw everything clearly. What types and symbols we have in God's Word of the second blessing, yet, how slow many are to believe in it?

The pure-hearted are always humble and teachable. They welcome correction, and retract from wrong courses. They willingly confess their mistakes. They need to be watchful, as well as humble; they need to test impressions well and always keep guarded against fanaticism.

It is the enemy's delight to get the pure-hearted to spoil the good effect, and fruitfulness of the Gospel and their testimonies, by overdoing and carrying things too far. If Satan can rob us of "The spirit of a sound mind," and destroy the effect of our testimonies, by getting us to hold extreme, unreasonable and unscriptural views, along with wrong practices, he has accomplished a great victory. We should be careful to follow the counsel of the Lord, and not drift into wild fire—still, sometimes, a little wild fire with plenty of grace, is better than no fire at all. It is best not to read our commission in the changeable clouds of emotions, imaginations, or impressions.

We also need to guard against modern delusions in holding extreme views on doctrinal points, such as Divine healing, eating meats, infallible capability of following the Spirit, the second coming of Christ, etc. It is not these points of doctrine that we object to, but the erroneous extremes to which they are often carried.

Those who are spiritually dead in formality, will not be bothered much with temptations on these lines as they are already astray from the narrow pathway, and Satan is quite well satisfied with them. But holy people are often strongly tempted to enter these sidetracks. When we give place in our beliefs for erroneous views, we are generally soon advocating, and strongly pressing them to the minds of others, then how careful we should be, as to what doctrines or beliefs we accept. Many who have started well, and in the Spirit, by fail-

ing here, have ended up in the flesh. When the theory and experience are kept right, the soul enjoys the uninterrupted fullness of God, as Dr. Adam Clarke says, "To be filled with God is a great thing; to be filled with the fullness of God is still greater, to be filled with all the fullness of God is greatest of all."

It is not optional with believers whether they be holy or not. The command is in the imperative mood, and it must be heeded if God's smile be retained.

The veil of the temple was rent by the streaming blood from Calvary. Those who enter the holy of holies, go through this flood, and they know when they have entered and are in the presence of the Ark; and when they are under the wings of the Shekinah. Here is where we have a strong Christian character, and a rich experience, received from Supreme authority.

Christian perfection is not only found in the teaching of the Scriptures, but, examples have also been given of those who enjoyed it. The Lord led the apostles, whom He so specially had chosen, into the possession of this experience. The account of which we find in the twentieth chapter of St. John's Gospel, where the Saviour soon appeared unto them, after He had opened "A fountain to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." In verses 19 and 21, He spoke peace unto them. Ver. 22, He breathed on them and said, "Receive ye the Holy Ghost." The ten apostles were entirely sanctified here. Thomas was absent but the Lord met him eight days later, at which time the same perfect peace was imparted to him.

This was not conversion, as they were converted before the proof of which is found in Matthew 10:8, where the Lord commissioned them to "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." What an absurd thing it would be for the Lord to give them this commission, if they were not converted men themselves? What a reflection it would be on the wisdom and divinity of Jesus, to send them forth to cast the devil out of others, if they did not have him cast out of themselves? But they were converted, and they cast the devil out of others. They were not to *rejoice* because the devils were subject unto them, but, were to *rejoice* because their names were *written in*

heaven. Here is another proof of their regeneration or else the names of unconverted people are written in heaven.

They were also of the store of grace and blessing which they had received, to "Give freely," because they had "Received freely." These passages are also proof that it was not regeneration, the apostles received on the day of Pentecost. What they received then, will be considered in a subsequent chapter.

Some people conclude that the apostles were entirely sanctified before this instance, related in the twentieth chapter of St. John, because Jesus said to them once, "Now ye are clean through the word which I have spoken unto you." This expression was quite proper to them in their justified state at that time; it being before the fountain was open for cleansing, and they were wholly following the Lord and walking in the light as He turned it on their pathway. How improper it would have been for Jesus to tell them the opposite, that is, that they were impure, unclean, unholy, filthy, corrupt, etc. This would be entirely misleading. There is a broad sense in which all the children of God are pure, clean and holy. The Lord well knew the state of the apostles, when He addressed them as being "Clean," and He did not fail to explain what He meant. He closed this same conversation with them by prayer; the seventeenth chapter of St. John's Gospel, being the prayer, in which He prays, verses 16, 17. "They [the apostles] are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth."—Note, the kind of people who become sanctified, "They [who] are not of the world, even as I [Jesus] am not of the world." But, they were to be sanctified, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us that the world may believe that Thou hast sent me." Ver. 21.

Christian perfection, according to St. James, is perfect patience; according to St. John, is perfect love; according to St. Paul, is maturity, or being "Thoroughly furnished unto all good works"; according to St. Peter, is being established, strengthened and settled in God. There is no lack of harmony between these modes of expression to the contrary, they all aid to enrich it. To comment in detail upon all that the apostles have written relative to Christian perfection would require

volumes instead of chapters. We must, therefore, be brief, and allow the reader to peruse and develop the subject for himself.

John Wesley, the founder of Methodism, held views on Christian perfection as follows: (1) "Everyone may make mistakes as long as he lives." (2) "A mistake in opinion may occasion a mistake in practice." (3) "Every such mistake is a transgression of the perfect law." "Therefore, (4) every such mistake, were it not for the blood of atonement, would expose us to eternal damnation." (5) "It follows, that the most perfect have continual need of the merits of Christ."

Mistakes may occur for the want of light, and, in no case is so much light received as will dispose of mistakes altogether, while mortal organs are used to convey truth and experience to mankind. Let it always be remembered, that much grace does not always imply much light; and much light does not always imply much grace. In some cases, light and grace keep closely together, in other cases, far apart.

Many well established truths in the Bible, like Christian perfection, are unknown to thousands, because they wait for their demonstrations, without faith, or interest in them. Many well established truths in science, are matters of faith, more than demonstrations. All intellectual people believe that there is a hidden force which is called the attraction of gravitation. No man can tell what it is; none can prove the natural cause of its existence. It is received and adopted by faith, and serves as an excellent hypothesis. There are cases with Bible doctrines, as in science, where we should accept facts and truths, even though we do not understand all the particular points relative to them.

John Wesley also gives a brief and comprehensive summary of Christian perfection in ten propositions, as follows: (1) "There is such a thing as perfection; for it is again and again mentioned in Scripture." (2) "It is not so early as justification; for justified persons are to go on unto perfection. (3) "It is not so late as death for St. Paul speaks of living men that were perfect." (4) "It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone." (5) "It does not make a man infallible; none is infallible; while he remains in the body." (6) "Is it sinless? It is not worth while to contend for a term. It is, salvation from sin." (7) "It is perfect love. I John 4:18. This is the essence of it; its properties,

or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks." (8) "It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before." (9) "It is amissible, capable of being lost; of which we have numerous instances." (10) "It is constantly both preceded and followed by a gradual work."

A few words more and we must close this discourse. May we not now ask: (1) Will the reader not accept the truth, and assent to Christian perfection? (2) Will you not also give consent of will, and merge within the cleansing fountain? (3) Do you not see the so-called Christian Church painfully defective on the lines of perfection? (4) Is it not easily seen that precious promises and meritorious blood, present to us privileges which are undervalued, and are being wasted in inexpressible abundance while the precious souls of men are pitifully sinking to the benighted regions of darkness and despair?

How the world is watching the church, to see the verification of perfection; a people "Redeemed from all iniquity a peculiar people, zealous of good works"!

How the principalities and powers of heaven, too, gaze upon the church in search of the dazzling reflections of "Holiness unto the Lord." Has our present church a practical unfolding to the world, of the "Unsearchable riches of Christ?" Oh! brother minister! you are placed amidst these awful realities, called and appointed of God, to bring the church as a chaste, pure virgin, to her great Divine Bridegroom, fitted for eternal union with Him.

CHRISTIAN PERFECTION

Christian Perfection, the passport to heaven,
Sublime is the gift to finite man given;
If in contrition you gave it, then say,
"I'll meet all conditions, His truth I'll obey."

Sanctification, when full and complete,
Prepares us for glory, that we may all greet
The advent of Jesus who cometh again,
To judge, to reward, and to save righteous men.

Thousands are travelling the unholy way,
Few walk the path that is narrow, today;
The first ends in darkness, the second in light,
The one is the wrong way, the other the right.

Some may profess to have Jesus as guide,
Claim to be saved through the blood from His side;
Still if they fail on all truth to rely,
"Vain is Profession," the Lord will reply.

Nature may seek a more popular way,
Where crowds of cold formalist worship today;
But if we find mercy, its down at His feet,
Who was thorn-pricked and martyred, our soul's need to meet.

Hear not the prophets that bid you abstain,
Heed not the false guides who seek only gain—
Turn to the Bible, its teachings are true,
Be sanctified wholly, this will carry you through.

To glance out on nature in its glittering smiles,
We see beauty sparkling, at sea and on isles;
But, what is this splendor, compared with one's soul,
That's merged in the fountain and every whit whole.

A clean heart effected in Calvary's flood,
Is man's grand prerogative, the free gift of God;
Then why not in rapture to the pinnacle soar?
Where sin stains and fears, do molest us no more.

W. G. K.

CHAPTER IX.

Of One Accord

It is the will of God that Christians retain the unity of the Spirit. This is easy, when the proper uniformity in life prevails. The more uniform the children of God are in their lives; the more unity, love and power exists in spirit. When discordant notes are sounded among professing Christians in the practical spiritual life, there is, decidedly a lack of fervent love both to God and to our fellowman. This will be found to be true in most, if not all cases. If we lack fervent love to God and man, it is little wonder if discord shows its horn between man and man.

We can easily find those among laymen and ministers who take a separate stand to their brethren in essential points of doctrine, and practical life. They add more importance to their own individual judgment than that of their many brethren, whom they consider their equals in spirituality. They fail to keep in touch with the following instructions of King Solomon: "In a multitude of counsellors there is safety" Pro. 11:14.

Unless the counsel of wise, spiritual counsellors is heeded, they are of little worth. No Christian should pursue a course of action when he fears at the time of its execution, that a majority of the class which he represents, and forms a part of, will be displeased at the same. Great care should be taken in Christian societies, to avoid in all the pursuits of life, an independent, arbitrary spirit in discarding the wishes of the other brethren. Those who become victims of such a wrong attitude to other Christians, generally, soon begin to feel that the pastor in his preaching, and the people in their prayers and testimonies, are all continually casting reproachful insinuations at them; when, perhaps, all concerned are entirely innocent of the accusations. They feel this way because they know they have slighted the wishes of their brethren, by acting their own will. By personal act, they have lost Christian harmony and fellowship; when this is done, there is generally some-

thing wrong, too, with the heavenly connection. In such cases, the point of arrival is often this: A guilty conscience before God, a broken fellowship with brethren and a bruised soul whose sores are so tenderly exposed that even the softest words and mildest treatment give irritation and pain.

It is a wonderful help to unity in Christian societies, when the members frequently consult the pastor and each other for advice on matters which are of a doubtful character to them. This leads those consulted, to believe that the inquirer is, at least, trying to get light and do what is right, no matter how much they seem to fail in it.

Should we not strive to be true to God, and true to man, especially, our fellow Christian man?

A very little error often starts a person wrong, and a very small beginning often causes one to reap a sad end. Unity has always been the strength of the Christian church. If the church retains her strength, she must "Walk worthy of the vocation wherewith she is called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

The Christian church is undivided. The second Adam, like the first, is the husband of only one wife. As the church cannot have two or more heads, neither can it have two or more bodies. Should they be of different names, they will enjoy fellowship.

Not only does Divine love in our hearts form a union between Christ, our common head, and ourselves, but it forms the same union between saint and saint; the same as the loadstone which attracts, not only each particle of steel within the limits of its attraction to itself, but, by its magnetic virtue, unites them one to another.

Christians are as distinct beings as the rolling, briny billows—but one as the sea. There is a real unity in the gift of love. It is not like the unity of the drops of water composing a stagnant pool, which aid each other in promoting stagnation and filth, notwithstanding the influence of the purifying breath of the wholesome atmosphere above its surface, which is laden with healthful virtues from the sunny skies and vernal plantations. Ours is not like the unity of darkness; not like the cloud-covered midnight air, where nei-

ther sun, moon or stars appear.—It is rather like the ever-flowing freshets of living waters which burst from a pure fountain, whose sparkling productions are in abundance, rich and free to all.

Christianity implies Christian unity; but unity does not always imply Christianity. There is unity among any class of people whether they are good or bad, so long as they are all alike. There is unity among a company of thieves; a company of saloon-keepers, when they meet to lay plans for active opposition to the cause of temperance; a company of Sabbath-breakers or luxurious pleasure seekers.

Unity is the same in the Christian church, it naturally prevails so long as the proper uniformity in belief, experience and practice exists. If they do not, it is generally seen that the defective ones soon burst through the circle of unity by their daggers of contention.

We should be deeply sensible, from what we have seen in the past, of the evil of division, in either principle, spirit or practice, and the blighting effect it has on ourselves and others. When Christians stand united, nothing can stand before them; if they become divided, they destroy themselves, ruin the work of God and hinder the salvation of the people. If one discovers a tendency in his heart to divide from his brethren, he should converse often and freely with them also pray much for them. If we pray much for those who seem to grieve us, it often buries the grief. This is the best course for the unsanctified to pursue until that evil tendency is removed from the heart by the experience of entire sanctification.

All misunderstandings and differences between professing Christians should be settled together on their knees before God. There is no better way to be reconciled. Many other ways are tried which invariably fail. To fight things out, is, generally, to make them worse. If we fight them to a finish, the finish will likely be at the judgment; there we will have the final penalty to pay with the blood of our souls, instead of repentance. When church members, who have been divided, unite on bended knees, and repent before God, and confess all their bitterness, the unkindness and lack of charity in their nature, toward each other, they will be able to find a blood remedy which will enable them, in the future, to dwell together

in unity. When a difference and a strife appears between two, it is certain that both parties have not the experience of perfect love.

Men cease all their fighting, hating, and envying each other, when they partake of the image of God. In this state, only love, kindness and peace reigns in the heart towards all their fellow-creatures. Not only do they love Christians, "For if ye love them which love you, what reward have ye? do not even the publicans the same? I say unto you, Love your enemies, bless them which curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." A Christian could not turn a cold shoulder even to a murderer, much less a Christian brother or a hypocrite, as he might term an offending person. So often it seems hard to get divided people reconciled, as each consider the other is to blame but, when perfect love reigns, it will step to the front and shoulder the unlocated blame. It will bear what blame others wish to put upon it; it will confess its own faults and share the faults of others. Perfect love would rather do all this than quarrel. It is very difficult for differences and troubles to arise between two, if perfect love is on either side.

In this, our twentieth century of the Pentecostal dispensation, should we not, as professed Christian churches, be at a high point of unity and harmony among ourselves? What about the ministerial conferences of today, and especially the general conference assemblies whose delegates usually consist of the elderly brethren? How the spirit of unity should be developed in them.—But is it always such? Do they not often lose sight of some of the truths of the Gospel (which they preach to the people) in their deliberations, and participate in contentious strife and arguments, which causes the unity of the Spirit to subside, and give place to a heavy, contentious spirit?

Should not the ministers of the Gospel be able to find a higher life than this? Should they not learn the way to live where the generous, loving, heavenly spirit of the Master controls them at all times? Ministers especially, should live where great harmony prevails among themselves, in order to be a proper example to those entering the ministry and also the people they labor among. They need it to be in a position to enforce disciplinary rules on their membership; which rules

prohibit contention and disputing. How beautiful the words of the prophet resound, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."

One of the greatest hindrances to unity in church work, is the undervaluing of proper official authority, and, as a result, to disregard it in practice. It may be this way, regarding the attitude of the laity to their pastors, or it may be thus regarding the attitude of the pastors to their bishops or superintendents. A pastor who does not submit and work in harmony with his higher authorities has no right to expect his people to submit, and work in harmony with him.

Discord is often apparent among congregations, whose love and practical spiritual life is taking a *nap.* How many societies of Christian people have, for a pastor, a good, true, holy and faithful man; notwithstanding this fact, they are dissatisfied with him, probably because he appears too youthful or too aged to suit their carnal desires. How often circuit (A), desires the pastor who is sent to circuit (B); and circuit (B) desires the pastor of circuit (C), or some other one. Covetousness always wants what someone else has. It is well for us when we learn, like Paul, "That in whatsoever state" we are, "therewith to be content." When people have reason to believe that their pastor is a man of God, they should allow nothing to hinder them from supporting his uplifted hand in contest with the world.

The children of Israel would have made poor progress, had they followed Joshua, when Moses was their leader, or Moses' advice when Joshua led them. If so, they would have been trying to gather grapes and pomegranates in the wilderness and manna in Canaan, with many other similar errors.

How would it be in a military army if the orders of the Captain were ignored? What would they do without a general? The British army in the recent Boer war, by being subject to military orders, marched forth orderly in battle array, at one time, with a frontage of forty miles, under the leadership of their general. What a power there is in system, when system is recognized and observed.

What about the famous warriors who inhabit the small island of Japan? What is the secret of their military strength? It is this:—If a Japanese soldier is at all untrue to the

Emperor, his very wife and children despise and disown him. They have rulers to govern them and not for them to govern.

We are living in an age which is inconceivably contaminated with the influence of a society known as the Anarchists. This is a dreadful society. It is an organized body to subdue law and government, and promote lawlessness and disorder. Its chief object, originally, was the legal powers; but it is now wielding a strong, blighting influence in the religious world. Anarchy is a furious enemy of all kings, rulers, presidents, etc. Through the influence of the Anarchists, their lives are endangered the whole world over. It not only keeps rulers living under continual suspense and great danger, even though protected in their travels by a strong force of body guards, but through the Anarchical plots, many of their lives have been taken. We see a mark of their dreadful work in the murder of three of the Presidents of the United States of America within the last century.

Anarchists, as a general rule, seem willing to tolerate the ruling of a sovereign until their displeasure is aroused by some unfavored political action. Then they meet and pass a measure that the offending ruler is to be killed. The next step is to select the executioner by casting lots among themselves. They are so constituted, that the one the lot falls upon is bound, by oath, to destroy that sovereign, even at the sacrifice of his own life.

This organization has not only spread through the continents of Europe, Asia, Africa and Australia, but the Anarchic eagle has winged its flight across the briny deep to the peaceful shores, of our vast North American continent, where, in search of a land of liberty, she has made her nest in the United States of America. The Anarch, like the bat, does his work in the night watches, but amidst the busy hours of regular sunshine, takes his lodging in some solitary place.

The spirit of Anarchy, has not only corrupted the minds of the anarchic people, but, there is a general anarchizing spirit throughout the public of our land.

It has been for generations now, not only contaminating the political world, but winding its way into the Protestant religious realm. It has slyly woven so many of its corrupt threads into the web of Christianity, on earth, that it is almost impossible for the web to hold together in any locality.

The so-called Christian church, in all its branches, is strongly effected with a semi-anarchy. To be partially effected, makes it the more inconsistent in some respects. It is unlike anarchy to accept spiritual leaders, spiritual advisers, spiritual rulers, etc. It is like anarchy then, not to follow the spiritual leaders, not to accept the advice of the spiritual advisers, and not to submit to the government of its spiritual rulers. It is the rankest inconsistency for professing Christians to accept of religious rulers (as most professing people do), and yet, commonly ignore their instructions and authority.

The spirit of the age in religious life is, (except in the Roman Catholic Church) "I will do as I like; I will listen to preachers, but heed my own thoughts; I will counsel my brethren, but build altogether on my own plan. I will lead my leader, as much as I will follow him. I will rule my ruler as much as his rules shall have bearing on me."

Anarchy, has very slyly, but universally slipped in on our human race, largely in the form of transmitation. It is an influence and spirit transmitted from one generation to another, with an increasing effect on each consecutive family. When the rising generation grows up under the tyrannizing influence of this monster, they unconsciously become contaminated with this pernicious spirit defined in the character of the parents; and, consequently, the youths erroneously boast of their independency.

The United States of America have been put on their guard relative to the anarchical influence, and have wisely (in some of the States, at least), placed such books on the course of study as prescribed for their public schools, which expose its dreadful operations.

It is to be earnestly hoped that our intellectual powers, and our religious intelligence will soon become so quickened, that we will detect this poisonous and vigorous germ which is embedded in anarchical schemes and principles. May we not soon learn it to be division and not unity; strife and not peace; disorder, and not government; hatred and not love; hell, and not heaven.

How many there are who can easily see the advantage of unity, with the accompanying uniformity—until it is applied to spiritual things.

Many ministers make a sad mistake by harboring extreme impressions that they will be appointed to a certain charge, etc. It often happens, in such cases, when the appointments are read, that his charge is in the opposite direction from what he expected. It often occurs that such become severely tempted to follow his own impressions, and, it is generally seen that those who do, destroy their church and conference standing, and their spiritual life and usefulness in the Lord's vineyard.

Then, how often do circuits raise a commotion when the preacher, whom they esteemed very highly, is changed at an unexpected time. Here is selfishness; they want the good preacher all the time, and wish their neighboring circuit to have the inferior one all the time. It would be far better for many pastors, and thousands of people, to quit trying to do a bishop's work until they are elected to that office. They would then have much less trouble and disappointment. The bishops too, can do their work the best when it is let alone by those who do not properly share this office or responsibility. Good authority has prohibited us from being busybodies in other men's matters.

May the Great Master grant us all sufficient grace to enable us to keep our right place, do our own work and leave the bishops, superintendents, elders, deacons, deaconesses, pastors, evangelists, class leaders, local preachers, exhorters and church stewards, to perform the work that has become their particular duty. The people of God should do all in their power to help church officers, whom Providence has placed in office in their incumbent responsibilities. You should "Know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Mankind, as well as all other living creatures, were intended for fellowship and not for solitariness. The fowls of the air, through instinct, flock together, as do the domestic animals of our fields. The horses and the cattle will call for each other's company. They will have occasional quarrels while grazing together, but still they desire each other's fellowship. The horse may kick its mate, but if the latter goes too far away, the former will run about whinnowing after it. Many professing Christians stoop lower than the brute beast,

and fail to desire the company of those they disagree with; or, to go about in search of their friendship.

The craving for fellowship manifests itself in the human family, in the early days of childhood, and is the last and most difficult tie to sever at death. Righteous friendship increases happiness, as it doubles our joys. It abates sorrow as it divides our grief. It is the uninterrupted kindness of the hearts and sympathies of different souls brought together. As a frightened child cries to its mother for protection, so we, in the hour of adversity, look for fellowship and advice from one another. One may feel he is happy, who thinks he has no need of a friend—but another has greater happiness, who has true friends in times of need.

Familiarity is not always Christian unity. Sometimes an overreaching familiarity in a religious society, is called Christian unity, but it is not the same, neither does it at all serve the same purpose. Unity always helps God's cause, but an overreaching friendship between Christians is injurious to righteousness. It is not always best to tell, even our brethren, every little transaction in life; every little affair that crosses either our spiritual or natural pathway. There may, in some cases, be delicate domestic matters that are better to be kept at home. Sometimes the cause of God is hindered by brethren being too ready to report to other brethren the evils of the unsaved members of their home. There are cases where prayers are better than reports.

It is a mistake for Christians to talk as freely to each other concerning all matters relative to their religious life, as they should to God. Those who do generally watch each other and believe their own Christian experience to be right or wrong, just as they imagine the others believe regarding them. We should not abuse the privilege of Christian fellowship, and make brotherhood our God.

We fear that, in many instances, an important truth relative to the Gospel dispensation, is often overlooked, viz., *being of one mind.* It is our purpose now, to consider some common errors on this subject, together with the Scriptures which refute such errors. Many believe, and unhesitatingly declare, that they are one in heart with all God's people, but not in mind, (as they hold private antagonistic views, and, if their beliefs differ on the essentials of salvation, their lives must

also differ. Excuses are often produced for the differences in practical life among professing Christians on the strength of different opinions—supposing that there is scriptural latitude for this. This is a great mistake, brother, for the Great Judge has not left us to think and act as we wish without the impress of guilt. Christians have no latitude to believe as they wish and frame their character accordingly. The Truth says, "Let the wicked forsake his way and the unrighteous man his thoughts." Isa. 55:7. Thus, God strips us of our ways and thoughts, (opinions, beliefs, and corresponding practice) before He ever grants us pardon at all.

Man's theory is, to think and do as he wishes. God's theory is, to forsake your thoughts and ways, "And return unto the Lord, and He will have mercy upon you."

We read again, "Let this mind be in you which was also in Christ Jesus" Phil. 2:5. When His mind is imparted to different individuals, they will not be in opposition to each other in their lives, experiences or teaching. His mind is not divided against itself. When one Christian reflects on the truths and principles of the Gospel, the rest say, Amen. Jesus has only one mind and one spirit to impart to all His people. St. Paul further exhorts, "I beseech Euodias, and beseech Syntyche, that they be of the *same mind* in the Lord" Phil. 4:2. These deaconesses were to be one in mind, so that they would be able to go forth in the same order as the apostles, as with one soul, one spirit, and one doctrine to promote the work of the Gospel of Christ. Differences of opinion among Christians discourage young converts; they also strengthen the hands of our enemies.

What instruction did Paul give to the Corinthians? "That ye all speak the same thing, and that there be no divisions among you but that ye be perfectly joined together in the *same mind* and in the same judgment" I Cor. 1:10. Here, we have not only the being joined together in the same mind, but all speaking the same thing, and not only that, but judging alike; then, all this is emphasized by the use of the word, *Perfectly,* as, perfectly joined together in the same mind. How clear this is, yet, how sad it is, when so many people explain this portion of Scripture to mean, That ye all, are (not) to speak the same thing, and that there be . . . divisions among you: but that ye be (not) perfectly joined together in the same

mind, (nor) in the same judgment. Some say that it takes a highly educated man to explain the Scriptures. Yes, it takes one with much greater learning than St. Paul's third heaven education, to explain the Scriptures in this way.

Wesley's note on the above Scripture quotation is as follows: "Be of the same mind in affections, desires and judgment, touching all the grand truths of the Gospel." The strifes, debates, backbitings, whisperings, etc. were all to be discarded. To this end the exhortation was given, "Be of the same mind and judgment, for I hear that there be contentions among you." Ver. 11. Clarke's comment on this is, "Give expression to your (real) inward accord and harmony of sentiment. They were with 'one voice' to avow their allegiance to the 'one Lord' to the exclusion of all devisive watchwords."

Well, is the apostle through after teaching this oneness of the mind to the Philippian brethren, the two deaconesses and the Corinthians? No—he must drop a line, too, to the Romans, instructing them to "Be of the *same mind* one towards another." Chap. 12:16, to which Clarke's comment says, "Live in a state of continual harmony and concord, and pray for the same good for all, which you desire for yourselves."

The apostle does not even leave the Hebrews out, but designates this unity in a letter to them by saying: "For both He that sanctifieth and they who are sanctified are all of one." Chap. 2:11. So long as we possess this oneness of mind and soul, it is easy and natural to "Follow peace with all men, and holiness, without which no man shall see the Lord." According to St Paul's own teaching, he would be likely to receive more readily, the doctrine and principle advanced in the Lord's prayer for His apostles and all believers, ("That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me") John 17:21, than many professing Christians of our day.

Christians do not live continuously divided in any way. When the fullness of the blessing of the Gospel of Christ is poured into the heart, filling the whole soul with tender religious affections, long-suffering, love, and grace and power, it leaves no room for divisions.

Division of mind was no more a characteristic of the victorious apostolic church, than was division of the heart. Both of these features belonged then as now, to the dissenter's from the faith. The Divinely led apostles went forth in the holy conflict knit together with fervent love and charity towards each other. Acts 2:1.

It might be asked, "Was not Paul himself, contentious with Barnabas, which caused them to dissolve their co-laborship in evangelistic efforts?" It remains yet to be proved that he was. The Scriptures say that there was contention between them, but it does not say it was on both sides. Barnabas, in this case, seemed afraid to face the persecution which apparently awaited them in their future labors. He desired human assistance, rather than Divine. He chose it in the person of John Mark, an untrue man, who had deserted the work of the Lord at Pamphylia. But Paul, faithful and courageous, knew Divinity to be a better support in the dark hours of religious persecution, than the labors and influence of a third person, who, in the past, had proved himself to be untrue. Consequently, St. Paul chose Silas, a true minister, to accompany him in his labors, leaving Barnabas and John Mark to unite together in deserting the work of the Lord. Dissenters in the twentieth century, seem much like those of the first—they enjoy each other's company. Still, contention was not so great on either side, in the case of Paul and Barnabas that they were forever separated, for they labored together again in later years.

Another question might be asked, "Have we not the weaknesses and infirmities of the human mind to contend with, while in this life?" We certainly have, and most decidedly some minds are much more feeble than others. But because some people are vested with greater mental capacity and reasoning powers than others, does not hinder them from all seeing alike, so far as they all see. The minds of some people may range in conception far beyond that of others. To be greater, or inferior to another, does not necessarily mean to differ.

Take, for example, three studious boys in a family, all striving for natural learning. The little fellow is vigorously applying himself to master the early difficulties of public school work. The next boy is digesting the interesting studies

of the high school; while the third has advanced to the unfolding of an art course in the university. What about these three boys when they meet? We see them in joint conversation in the holidays, conversing together with the deepest interest of the details of their studious lives; each of the younger aspiring in joyful anticipations to the time when they will have equalled their elder brother in educational acquirements. It does not cause them to dispute or become contentious because some have advanced to higher degrees of knowledge than others. No; even the little fellow, as he listens to the stories of his elder brothers, becomes charged with rapturous encouragement to execute a perseverance in mental achievements, until he, too, is able to work the questions in algebra; solve the problems in geometry; measure the stars in astronomy; define, with his botanology, the details of the fragrant flowers which overspread the earth's surface, with a beauteous illumination in the summer season.

He has no disposition, whatever, to reject and oppose his brothers' statements, neither is it necessary, though their knowledge is more extensive. No, he looks forward with fired hope to the time when he will have attained the same knowledge.

Could not the same principle be employed among Christians, in religious life? Cannot a Christian be one with all saints, and accept the advice and teaching of the senior brethren? Yes, but one says, "The seniors differ," that is true, so we have need to, "Try the spirits," and learn who are seniors, and who are senior *brethren.*

Not only are the laity effected and spiritually crippled, by one of the most erroneous belief of beliefs, viz., that Christians can differ as much in opinions as they like, but, to our sorrow, it has also become quite prevalent among the clergy. When leaders are caught in this snare, is it any wonder if the minds of the people are tainted and corrupted with obnoxious principles and ideas. What a privilege is ours, to have both our hearts and minds right, by being "Sanctified wholly throughout spirit, soul and body" I Thess. 5:23. (The mind being one of the organs of the body.)

As the ark of Noah was made of many pieces of wood and joined together in one; so the church consisteth of many members, all knit together in one.

Unity is power. The weak threads, when sufficiently joined together, will form the strongest cable.

A single drop of water is a weak thing; but an infinite number, united, and by the force of attraction, will form a mighty Niagara, whose proud plunge over the rocky precipice defies the power of man to successfully effect an interference. From the wild roar of the Niagara Falls, we turn our gaze to the gentle showers on the fields of cultivation. Here, we have the Niagara falling in almost powerless effect. Why? —the drops are not united.

Christians, above all things, need to be united in the holy war under the leadership of the great Captain of their salvation. When they have locked hearts, rather than swords, they are prepared to attack the enemy. They who are weak and helpless singly, are able to produce most marvelous results when their powers are united.

One hundred magnetic plates were once placed together; separately, they could lift but a very small weight by their magnetism, but, when united they lifted (on exhibition) eighteen hundred pounds.

Oh! that the church, like mechanical men, would learn that *unity* is *power.*

Chapter X.

Assurance

The assurance of inwrought salvation is, to the human soul, the gift of God; whose office it is to bear witness with His spirit in every regenerated heart of every imparted gift, either through the means of the atonement or the mediation of Christ.

Assurance, for the present, holds faith in one hand; and for the future, holds hope in the other. It is an internal seal that permits the external evidence and fruit of the Spirit.

The Holy Spirit conveys to man, through His direct and indirect operations, the virtue of the things of God, promised to him. Then, in response to man's complying with the Divinely established conditions, He effects within the soul the formation of Himself, with the connecting brilliant assurance of the same to the recipient.

Many Christian workers, (some unconsciously), do great injury to the cause of God and the souls of men by urging those who are but partially penitent to believe that they have attained to the salvation of their souls.

The better, and only successful way, is for seekers to become entirely penitent so that the proper act of faith, necessary to the attainment of salvation is possible. When this has been exercised, Christ, whose very presence is salvation itself, immediately enters the soul, with as full an assurance as one could possibly desire. In corroboration with salvation, the Holy Ghost always imparts an infallible testimony. Many anxious seeking souls are sadly misled, so as to stop seeking, probably just when they are within one step of obtaining the desired experience. Thus, they enter upon a life of *trying* to believe, *trying* to hope, *trying* to suppose, that they are regenerated. But all this is a serious delusion; we should pray through and get forgiveness and obtain the spirit of adoption.

The soul that properly enters the kingdom of grace, will be in possession of a glowing experience in the Lord. He can exclaim from experience, "The works of righteousness shall

be peace; and the effect of righteousness, quietness [calmness] and assurance forever."

Those who possess a well grounded assurance of salvation within their bosom, will prove to others its reality by a joyful production of a holy life. It makes one meek, holy, unassuming, gentle, kind, long-suffering, patient and true to God and man. Man's spiritual life is founded upon forgiveness from God; and because of this, his heart is tender, humble and ready to forgive others.

Through the rich assurance of Divine favor, which absorbs the entire being of a believer, he is thereby preserved from being injuriously affected by either the smiles, or frowns of the world.

It is a very inconsistent thing for people to talk about assurance, and being free from all doubts, and yet indulge themselves in proud, angry, resentful and discontented tempers; or, while they are eagerly grasping after the things of the world. This shows the mind of the soul does not agree with the words of their lips.

The increase of membership in a church society, or an advancement in financial success is not always an infallible test of the Lord's favor. This was the old Jewish idea. Great wealth and good health were considered by the Jews, unmistakable tokens of God's special favor. This is why it so staggered the disciples of Jesus, when He told them, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The Lord's account of the rich man and Lazarus, is further teaching on this line. The public opinion was also voiced by the friends of Job, regarding the evidences of God's favor, when they charged Job with sin, because he was bereaved of his property, and his family, and was afflicted with a horrible bodily disease. But God contradicted their false theories and acquitted Job.

Regarding these evidences, John Wesley said, "The best evidences of God's blessing and special favor are great trials and difficulties, with great grace to bear and overcome them."

We hear, with great pleasure, so many speak clearly of their religious assurance,—but again, with regret, we hear them telling of their doubts, their misgivings, their feeble hopes, wishes, etc. Too many try to get to heaven on a one-

footed evidence, and go all their lives, hope, hope, hoping—hop, hop, hopping—but progress is much retarded.

They whose names are entered on the eternal leaves of the great account book of the Trinity, are never wrapped in the cloudy sheets of darkness.

Approaching death may have its increasing dreadful mark upon the body; but to the righteous there is another mark which is more glorious than the other is dreadful. It is the Divine impress which is stamped upon the soul; the assurance of an awaiting, happy immortality.

Every adopted child of God has an inward and an unmistakable knowledge of his relationship to God. This is the foundation of joy, peace, comfort and hope. This knowledge is the inward testimony of the Holy Spirit, to the spirit of the believer, witnessing to his Sonship, and acceptance with God. A soul must first be born of God, before the witness can be given of his acceptance. This is a vast and mighty change, and consequently, the accompanying assurance is very great. It is a change from darkness to light, from the power of Satan to God. It is a passing from death into life, a resurrection from the dead, a transfer from the kingdom of death to the life-realm of spiritual sunshine. It is the "Quickening of those who were dead in trespasses and sins." "When we were dead in sins, He hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

The Holy Ghost, the third Person of the Trinity, is the Executive, on earth, of the Godhead in heaven. He places the seals on the souls of men, according to the Divine accomplishments in each soul through their complying with the conditions of righteousness. Each step of advancement in the soul's progress towards heaven, is attested to by the Holy Spirit.

The having our title clear to mansions in the sky, while in this life, is of the utmost importance, as it cannot be imparted to us in the hereafter only; neither can mistakes in the document be rectified. So, Divine wisdom has reserved to the Holy Ghost the prerogative of telling the soul when the title is complete. God does not entrust such a responsibility to any Christian or any minister (though many seem to endeavor to tell people whether they are saved or not), nei-

ther to any angel or archangel. None but the "Spirit Himself beareth witness with our spirit that we are the children of God. We know well when we "Receive the spirit of adoption, whereby we cry, Abba, Father." "Because ye are sons, God hath sent forth the spirit of His Son intio your hearts crying Abba, Father."

The direct witness of the Spirit is always corroborated by what is called "The indirect witness," i.e., "The testimony of our own conscience, that in simplicity and godly sincerity, not by fleshly wisdom, but by the grace of God, we have our conversation" in heaven, even while in this world.

John Wesley beautifully defined the witness of the Spirit as follows: "The witness of the Spirit is an inward impression on the soul, whereby the Spirit of God immediately and directly bears witness with my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me that all my sins are blotted out, and that I, even I, am reconciled to God."

It is not sufficient only to receive such an evidence of sins forgiven, but this witness, or assurance, must be retained to the end of life. There will be no trouble in the retaining of it, if we walk in all the light that shines upon our pathway. It will preserve in our hearts an unbroken consciousness of our acceptance in the Beloved.

No one ever had to wait for the witness after regeneration. God does not execute the work of the pardon of our sins, neither of entire sanctification, and leave it unattested to for any period of time. No, He gives an immediate assurance as soon as the work is accomplished. He comes suddenly to His temple, as soon as the way is opened. He comes speedily with great power and pleasure, even after having been so long a time denied the right of admittance through our impenitence.

The clear abiding witness is of indescribable benefit to the soul, in times of trial and temptation. It is an impenetrable hedge about the believing soul amidst the most daring assaults and withering blasts of the enemy. Against it, the gates of hell cannot prevail; Hallelujah!—Happy are the few who live so close to God, that they are continually conscious of the supernatural impress of a Divinely assured salvation.

Baxter said, "More and more I saw the necessity of well grounded men in their religion, especially in the witness of the indwelling Spirit."

The sinner's pardon first takes place in the mind of God, and the Holy Spirit alone can reveal it. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,—But God hath revealed them unto us by His Spirit." It is not reasoning we need in the churches today, so much as Divine revelations.

The doctrine of assurance is probable, rational, highly philosophical, and Biblical.

The Lord, by direct and indirect means, has revealed all the other particulars relative to our condition and salvation. Then why can He not find means to reveal the fact of the impartation of peace to our hearts? There would be no good purpose answered by withholding the witness from us! The witness saves us from anxiety and deception. If we could not have it, salvation would be a very gloomy and unreliable thing. How dare we pray, Abba, Father, unless we are assured that God, (and not Satan), is our Father? A standing doubt, is all increasing trouble. It is a great thing for me to be certain, that salvation is certain to me. Doubt ties our hands for usefulness; who can labor for the salvation of others, when they know not their own condition? Dissatisfaction of title will cause one to leave his work and examine the registry.

Few dispute the fact, that God will give us all to know our spiritual state and standing at the judgment. Is it not more necessary to know it here, than there? Is it not an essential thing before death, as no preparation for heaven can be secured afterwards? And can we die in peace, if this matter is not clear? See all the plain declarations in line with this, in the first four chapters of the first epistle of John. "Hereby we know, that we do know Him, if we keep His commandments." Chap. 2:3. "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." Chap. 2:5. "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." Chap. 2:29. "We know that we have passed from death unto life, because we love the brethren." Chap. 3:14. "Hereby we know that we are of the truth, and shall assure our hearts before Him." Chap. 3:19. "Hereby we know that we dwell in Him, because He hath given us of His Spirit." Chap. 4:13.

"Hereby we know that He abideth in us by the Spirit which He hath given us." Chap. 3:24.

The offices and work of the Godhead in our Gospel dispensation are many, and of much importance to us. To the heart of the benighted sinner, who is groping his way in spiritual darkness, comes the Divine Spirit, and shows him his lost condition. It convinces him of sin, of righteousness, and of the coming judgment. If the sinner yields to the Spirit's drawings, it will lead him through the different stages of Christian experience, until he has reached a perfect deliverance from all sin, and become filled with all the fullness of the blessing of God. What great things then, the Spirit has to bear witness of, to that soul, instead of administering sorrow for sin.

Man can make things clear to man, but what are such illustrations, in comparison to the revelations and demonstrations of the Godhead to man. How many, erringly, have mistaken the voice of their own imaginations, for that of the Holy Ghost, and idly presume that they are the adopted children of the Most High. When the evidence becomes a reality, being issued in paradise, the immediate result will be the fruit of the Spirit, characterized by a wholesome fragrancy about us, of "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

It might be asked, "Is there not danger of mistaking presumption, for the witness of the Spirit?" There is, if our conception of the evidences of the Spirit's testimony, does not exceed the evidences of presumption. If our ideas of God's truths are so low on such an important subject, as to allow the emptiness of presumption, to take the place of the fullness of the Divine assurance, in our souls, our spiritual intelligence must certainly be very sickly. We have no trouble distinguishing day from night; light from darkness; star and moonlight from that of the sun. In like manner, cannot Christians readily, yea, with a thousand times as much facility, (providing our spiritual senses are rightly disposed), distinguish between spiritual darkness and spiritual light?

We may well say, "Thanks be unto God for His unspeakable gift!" Thanks be unto God, who giveth us to "know in whom we have believed"; who hath "Sent forth the Spirit of His Son into our hearts crying, Abba, Father," where not

only our lips, but our lives show forth His praises. Where our thoughts, words and works, yea, our entire body of usefulness, in a spiritual sacrifice, wholly and acceptable to God.

ASSURANCE.

Marked with the seal of love Divine,
I march with Jesus' hand in mine;
The path of guilt my feet hath trod,
Now changed, to walk at peace with God;
Fills with the glory from the skies,
In rapturous flight my soul now flies!

If peace was bought, I could not buy
This gracious treasure of the sky;
But, in my heart it's light hath shone
In radiance brighter than the sun;
This is my best theology,—
I know that Christ abides in me!

When time is waning, and I hear
The approach of death's tramp in my ear;
No greater joy could swim the tide,
Than knowing Jesus at my side;
This thought, my refuge then shall be,
To know the Saviour dwells in me.

W. C. K.

CHAPTER XI.

Soul Winning Power

Soul winning power, has a place in the doctrines of the Bible, although it is one part of the Scriptures which, only to a limited extent, has been understood in the past ages.

This power is a definite experience, received subsequent to regeneration and entire sanctification. It is designated by a variety of names, such as, "The promise of the Father," "The Comforter," "The Spirit of Truth," "The Unction of the Holy One," "The anointing that abideth," "The gift of the Holy Ghost," and "The baptism of the Holy Ghost and Fire."

There is nothing greater in religion than the love of God. This baptism of power is the aggressive element in the church. It is to effect a proper use of the love received into the soul by regeneration and entire sanctification.

The baptism of power, as a definite experience, is sometimes opposed by even good people; but, this is no proof that it is wrong, as good people have been subject to mistakes in all ages. The apostles, erringly, did not want children to be brought to Jesus. Neither did they want any to cast out devils, who did not follow them. They also wrongly, desired fire to be called down on a village of Samaria, when they thought the people slighted Jesus.

Most Christian doctrines have developed under the fierce blasts of opposition from professing Christians, even by some who are in high authority in the so-called churches; so we need not be surprised, in some cases, if this doctrine is opposed.

Entire sanctification is a fitness for heaven. The baptism of the Holy Ghost and fire, is a fitness for effectual work on earth in the Lord's vineyard. Power accompanies the experience of regeneration; great power accompanies that of entire sanctification:—but the baptism of the Holy Ghost and Fire is the extraordinary gift of power for soul winning. The conversion, or the entire sanctification that has no power in it,

is spurious. But this third experience for the soul is the special baptism of the Holy Ghost and Fire.

This baptism is no part of entire sanctification, neither is it an extension or supplement to it. Entire sanctification is complete in itself and has no need of a supplement. The anointing for service is a distinct experience of spiritual power and fire. This doctrine does not pave the way for the fanaticism of a fourth, fifth, or many definite experiences; this one is defined in positive terms in the Bible.

The baptism of fire allows a continuous repetition of itself throughout life, and an increase of power. These, and thousands of other promised mercies of God, have laden the atmosphere of time, to benefit the souls and spiritual work of righteous men. Among these numberless blessings only three are definite experiences.

Regeneration is a work of grace, and destroys the guilt of actual sins. Entire sanctification is another work of grace, it destroys the inbred principle of sin. These two are the only definite works of grace that can be wrought in the human soul, as they complete our salvation. The enduement of power is a gift, subsequently received for soul-winning. This third distinct experience, like the positive side of entire sanctification, possesses the blessed possibility of a continuous development, also, in addition, a frequent repetition of the baptism.

God's dealings with men are similar to those of a physician, who, in attending a patient wrecked with disease, wisely treats him in a manner, first, to check the effect of the disease; second, to remove the cause of that effect; third, to give strength and recuperation when all disease is destroyed. The soul, like the body, makes rapid progress in attaining strength, when all the cumbersome diseases are extracted.

When the soul of a Christian is thus endued with power, he will not take fright at the wickedness of the world, as though it was a great foe that could not be subdued. Our calling is to so live that through us, the power of God may reach the lost, and bring the world from sin to righteousness.

Man, possessed with his ordinary natural and acquired intelligence, conquers the sea and its storms. He climbs the heavens and searches out the mysteries of the stars. He bridles the lightning, and bids the rocks dissolve. He subdues

the world, compelling the forces of fire and water to become his profitable servants. He makes laws, controls empires, and marks out the course of distant realms of people, across vast ages of time. His enthusiastic energy effects most everything that stirs the immeasurable silence of the mighty universe. This is man—but what is man with God? Should He not have a better way to spell power than w-e-a-k-n-e-s-s? Should not a true man of God, when he goes to his reward, leave a mark of holiness in this world from which he has gone? Indeed, his life will accomplish this, especially if he receives the promised power of the almighty One.

Learning, culture, talents and literary knowledge, are not to be despised, until they are made to take the place of Christian experience and the power of the Holy Ghost. They are a great help in their proper place, but, out of their legitimate sphere, they are a great hindrance. This is true in regard to both the laity and the clergy. A sanctified soul can see many of those who possess these qualifications and talents, depending upon them, instead of the Holy Ghost. This makes them powerless for God, and aids them in deluding innocent people under their influence; and gives them an uncertain sound. The Holy Ghost must work in and through a minister in order that the people may be led into all truth. Holy Ghost power does not mean natural, intellectual power, nor extraordinary eloquence. This can all be human.

The enduement of power is a *special* gift of the Godhead. It is sent from the Father and the Son. Jesus sends the promise of the Father upon us. The Holy Ghost is particularly connected with this experience as an instrument of administration, which He imparts to us, in connection with Himself. This power is a special manifestation of the Holy Ghost, the third person of the Trinity, to blood-washed souls. It is therefore, called the gift of the Holy Ghost, or, the Holy Ghost coming upon you, etc. The whole Godhead is engaged in raising up a host of people on earth, who are sheltered from actual and inbred sin by the crimson flood, and baptized with the Holy Ghost and Fire.

The Holy Ghost is a teacher and leader. He has several modes of teaching, and various ways of leading. He favors variety, as He speaks, impresses, draws, forbears, forbids, urges and inspires. In doing this He often uses human

instrumentality and many other agencies. He leads us in righteousness, and, always according to the Bible and sanctified common sense. Never does He lead in a way which is irrational, unscriptural or absurd. He is the way of truth, not of error.

The experience of the apostles on the day of Pentecost, is of much value to us, and worthy of consideration in connection with this subject. We have already treated the part of their experience which covers their regeneration and entire sanctification. We have placed the reception of both these experiences, previous to Pentecost, where we feel confident they belong; and have promised to explain what they received on the day of Pentecost.

When the ten apostles were entirely sanctified, while "Assembled for fear of the Jews," at Jerusalem, St. John 20:22, and Thomas eight days later, their troubles were brought to an end. There was no more division breaking out among them, no more fear, no more doubt, no more desire to go fishing, no shunning the cross. Never were these features known to break out among them afterwards. This was their state, and also the state of the whole one hundred and twenty on the day of Pentecost. "They were all of one accord in one place." They had been for ten days, "Continually in the temple, praising and blessing God." Had there been one of this number with sin in his heart, it would have broken the circle; it could not have been said, "They were all of one accord in one place"—but of one accord they worshipped their ascended Lord continually day and night for ten days. They did this in obedience to the following command of Jesus: "And behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

What a clear, strong verse the above is, in support of the special enduement of power. It is not pardon, nor cleansing—but the promise of the Father, the enduement of power from on high. When the disciples had observed this command, and when the fullness of time had come, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire. and it sat upon each of them." Notice, it was not natural wind; it was not natural

fire—but, it was the *supernatural* power of God coming *like as* of wind, and *like as* of fire. Those who look for *material* wind and fire, to come from heaven as an evidence of this experience of power, have a hard time getting it.

The day of Pentecost is a historic day for the Christian church, a day when one hundred and twenty pure souls were endued with power from on high. It was, to them, not merely something to talk about, but it had the mighty results of three thousand conversions the very same day. The true Pentecostal experience in a man will cause holy people around him to become anxious for the same experience. It will make believers hunger for perfect holiness, and will so effect sinners that they will feel the guilt and condemnation of their actual sins. It will create a yearning in their hearts for the bread of life. Those who profess to have received the enduement of power and fail in these results, have erringly stopped with the idea, rather than the flaming experience, or, they have lost it by failing to use it for the purpose for which it was given.

It made the apostles witnesses unto Jesus in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. They were not only witnesses it did not end there—there were results, three thousand were converted in one day in Jerusalem, which was the devil's stronghold; a place where Jesus Himself could accomplish but little. Where, at last, He was condemned to death and slain just outside of the gate. How remarkable was a revival in this city!

The Pentecostal outpouring, had, long before, been prophesied by Joel and set forth in these words: "It shall come to pass afterwards, that I will pour out My Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Their visions are, seeing multitudes of lost souls on earth coming to Jesus. What a wonderful work this is to accomplish, and then dream over, in old age! There would be no trouble about revivals if people would only follow God, and allow Him to lead them into all the fullness of His purchased and promised blessings. They should live in the possession of an experimental knowledge of the mighty rushing sound from heaven, of the soul winning power of God.

The day of Pentecost was the ushering in of the Holy Ghost dispensation. Before that, only particular individuals were endued with special power for the accomplishing of a particular work. Such as Moses, Elijah, Elisha, Jeremiah, etc. Since the day of Pentecost, it is the common privilege of all mankind, not only to be saved to the uttermost through the cleansing blood of Jesus, but, to be endued with power from on high. The promise of this baptism is at our disposal in these latter days. It is for you, brother, it is for your children, and as many as the Lord our God shall call.

The great work which began on the day of Pentecost did not stop with the events of that day. They were followed by repetitions of the baptism, and corresponding and increasing results. In addition to the three thousand converts the first day, five thousand more soon joined their ranks, and, in addition to that, there was "Added to the church daily such as should be saved," or were being saved.

There was a good man in Caesarea called Cornelius, "A devout man and one that feared God with all his house [had all his family converted], which gave much alms to the people, and prayed to God always." In St. Paul's language, he prayed without ceasing. This is John Wesley's standard of entire consecration, and we have every reason to believe that the household of Cornelius had reached the fountain of cleansing under the guidance of the Holy Spirit.

It was also the will of God for them to have more light, and a greater experience. Their door was one that opened to Peter, who declared to this Gentile assembly as he entered: "Of a truth I perceive that God is no respecter of persons but in every nation he that feareth Him and worketh righteousness, is accepted with Him!"

What was the result of this new, and strange teaching by a Jew, to the Gentile brethren, who, in the past, had been isolated from the privileges of Jewish worship? "While Peter yet spake . . . the Holy Ghost fell on all them which heard the word." This caused astonishment to the beholders, "That on the Gentiles also was poured out the gift of the Holy Ghost." Afterwards, when Peter was "Rehearsing the matter from the beginning," to those who took him to task for preaching among the uncircumcised, he said: "And as I began to speak the Holy Ghost fell on them, as on us at the begin-

ning." This meant the beginning of the Pentecostal dispensation, also their New Testament, Pentecostal ministry. This is strong proof that the demonstration at Cornelius' house was an effusion of Pentecostal power, and not regeneration or entire sanctification.

We need a Pentecostal revival throughout the land in these days, even more than the household of Cornelius did. We need a cyclone of mysterious Omnipresence that will shake earth and hell, and move heaven to a jubilee of rejoicing, and hell to a lasting dirge of lamentation and mourning. There is nothing so alarming to the true child of God, as the absence of alarm in the so-called churches. There is nothing more sad than the fact that sinners have no terror. It seems as though the God of Sinai, Calvary and Pentecost is viewing us from the horizon,—why not prepare the way for Him to come forth with a mighty sweep of Holy Ghost Fire and revival power over the land, until the inhabitants of the earth are screaming for mercy, and the corridors of heaven are ringing with the jubilant shouts of the newly redeemed. If we do not get the storm in the revival, we will, in the judgment.

Mr. D. L. Moody said: "There is much need of an awakened church. The quickened faith and activity of the apostles and their companions on the day of Pentecost, was as important a result of the revival as the conversion of the three thousand. To wake the church up, is as important as to add new members to it. That is what a revival meant, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame. If I could stir up a hundred Christians and induce them to seek this gift for service, to get full of the Holy Ghost, it would result in thousands of conversions. There is no doubt about that. Well, let us ask ourselves the question: Has the church the gift? The disciples were ordered to tarry at Jerusalem for ten days, or, until they were endued with power from on high, and at the end of that time the power came and they were ready for God's service. The devil has tried to blind you. He does not care, so much, how many Christians there are in the world, so long as they do not possess the power of the Holy Ghost. What we want is to tarry at Jerusalem until we get this power."

Stephen was not an apostle, nor a regular preacher, still, he was so effected by the power of the Holy Ghost when it came upon him, that he, "Full of faith and power, did great wonders and miracles among the people."

The primitive Christians were so mighty in prayer, that when they prayed "The place was shaken where they were assembled together." This was still greater power than was witnessed on the day of Pentecost.

St. Paul's "Speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The word power is taken from the same Greek root as the word dynamite. Jesus certainly meant something when He said, "Ye shall receive the power of the Holy Ghost coming upon you." (Marginal reading.) In other words, "Ye shall receive the dynamite of the Holy Ghost coming upon you." It is power to wrestle and prevail with God for a revival. Power to bring forth spiritual children. Power to pray such conviction on sinners that they will tremble under the operations of the Spirit. Power, not only to lead them to a mourner's bench, but power to lead them through into the experience of salvation which they are seeking. Power, not only to stir the devil, but to cast him out.

Dear reader:—Do you wonder that you lack soul-winning power, when you seldom, if ever, stay more than thirty minutes alone with God in private devotion? Moreover, you spend hours at a time in nonessential chit-chat, especially with those of the opposite sex. If we have this power—or if we have not, in either case, the cause is generally apparent.

Those who have received the baptism of the Holy Ghost and Power, have the tongue of fire, the breath of flame, the spirit of grace and supplication, the unction of the Holy One. Pope has defined it in his theology in a very few words, namely, "It is the Godhead resting without a vail upon the entire church."

Would to God we had the right idea and proper connection with Omnipotence; then, our hands would undertake great things, our faith would mount sky-high, and the voice of the soul would exclaim, "I can do all things through Christ who strengtheneth me."

Power for service is power to prophesy, i.e., to preach, either publicly or privately as our calling may be. We are to

be true witnesses, who will tell the truth, the whole truth, and nothing but the truth. This baptism gives utterance, and the words of exhortation and prayers are in the Holy Ghost. When God is in the message, it will prove the saviour of life unto life, or of death unto death. If it proves the latter in one locality to a Christian minister, the star of guidance will soon direct his anointed soul elsewhere to where it will prove the former.

It is Divinely intended that those who do the work of God, do it with the power of God. A powerless Christian is like a forceless thunderbolt. What an irresistible army the church of God would be if truly led under the banner of the Lord of hosts. What an overwhelming effect it would have in the world, if it attained its standard height, and stood strong in faith, in purity, in prayer, in unity, in hope; but strongest of all in God the Author of all these.

In our imagination we see a great mill. Its walls are beautiful and strong. Its machinery is wonderful in completeness and variety. There is nothing wanting in all its arrangements, still there is no sound of the mill's hum, or that of busy workmen. There is not a shaft or a wheel, or a spindle in motion. Anxiously we search for the cause of the idleness of this massive construction, and fail to find it until we reach the engine-room. Here we find a gigantic engine, with a capacity equal to the needs of the connected machinery. Nothing about it is out of place or broken, everything is the best of order—except there are no fires in the boilers. Here is the cause of all the machinery inoperative and powerless. The mill will always be useless, unless the fires are kindled.

Likewise, there are so-called churches in our land, with all the equipages that could be desired; everything set in a most magnificent order, but, there is no motion or sign of life. Some wonder why this is, when there is no fault in the creed, none in the organization, none in the teaching from the pulpit, or in the singing of the choir—the fault lies further down—the fires are gone out!

It may be that some have not the machinery in order, who are trying to run the mill with fire. Some souls may need the application of the blood again, before they can receive the baptism of Fire; emptying before they can be filled; purging before they can get anointed.

The apostles took pleasure in the will of Christ and followed where His sunbeams shone; in this way they entered the upper room. Regenerated souls are under obligation to walk in the light. If they know of their privilege to be sanctified wholly, they must, of necessity, seek and obtain it. If the entirely sanctified have learned of the doctrine of the baptism of the Holy Ghost and Fire, as a promised experience and privilege to them, they must, accordingly, seek and find it, in order to retain the grace which has formerly been received. Christian people will lose all their experience if they have light on any particular, promised blessing or experience, and fail to press their way into the possession of it. If we travel the pathway to heaven, we must cross the bridges of regeneration, entire sanctification, and the enduement of power, as we successively come to them.

One of the strongest reasons why we should be anointed for service is, that Jesus was anointed. It is a fact which is quite generally accepted, that He was born into this world pure, and never knew sin: yet He needed this baptism of power. We see Him at the beginning of His ministry, in subjection to the law of the land, humbling Himself under the baptismal hand of John. "And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him." Then Peter, when he was rehearsing the matter relative to the demonstration at Cornelius' home, related, "How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

If Christ, the incarnate God, had need of the baptism of power for service, how infinitely much more do we; and it was much to our favor and increase of reward, when Divine wisdom exclaimed, "Behold, I send the promise of the Father upon you!" So, let us tarry in Jerusalem, until we are endued with power from on high.

Chapter XII.

The Church Militant

It is common for people to anticipate the joys of the church triumphant above, and try to conceive of the blessedness of those who have reached that immortal state, and have joined the company of saints and holy angels. We look forward with joyful expectation to the day when we shall swell their ranks.—But, when we think of being incapable in that immortal state, of laboring for the salvation of souls, it leads us, too, to appreciate our connection with the militant church on earth. Here is where our purified souls possess a spontaneous outburst of desire to wield the sword of Gospel truth in the enemy's ranks, to drive back the powers of darkness, to force the armies of the aliens to a retreat, and labor for the salvation of souls while it is day, conscious of the fact, "That the night cometh when no man can work."

The church militant, as a *simile,* is like the ark of Noah floating upon the waters of destruction; like the lilies growing among the thorns; like the bush in the midst of fires, which is not consumed; like innocent sheep among the furious forest wolves. Zion on earth, is being constantly besieged. It may suffer some in the conflict, but it can never be destroyed.

The Christian pilgrim on earth may be, "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." His life here, may he variegated by fightings without and holy fears within. He may be "Sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things." All this applies to the converted soul, whose domestic and universal life shines with the radiance of light Divine.

It is more honorable to be a soul-winner than it is to be the ruler of a nation. This is the business, and also the privilege of the earthly church, and it should never be undervalued or neglected.

If we undertake God's work with the proper equipment and use the right methods that work can never fail. There is no such thing as failure in real Christian work. We fallible mortals may make mistakes, but God will take our work which we have done for Him, when we have done our best, and make use of it, so that we will see results here, and more hereafter. The Lord accepts our work, the result of our best efforts under Him, with what mistakes they contain, and builds upon that work which we began in humble faith and quiet hopes, "The building of God an house not made with hands eternal in the heavens."—The very work we wanted to do, but had not ability to accomplish.

If the seed we sow in the Lord's vineyard, does not spring up the next morning, we should not think of digging it up to see what the trouble is; having done our best we should leave the rest in the hands of God.

The greatest and wisest men on earth, in religious work, are, no doubt, continually making great blunders in the sight of the angels. The church is not so much at a loss for great men, as for good men—those who under God do the very best they know how. When we do this, God never leads us to fret and worry. Here we can be careful for nothing, be anxious about nothing, but in everything with prayer and thanksgiving, we can let our requests be made known to God; thus possessing the "Peace of God which passeth all understanding." In the place of fretting and groaning under corroding care, we cast all our burden upon the Lord; He sustains us, and we sing,

> "This is my story, this is my song,
> Praising my Saviour all the day long."

The reason God does not take the Christian to heaven as soon as he becomes converted and entirely sanctified, is not because He wants to leave him on earth merely to make a living, or to hoard up property, but it is chiefly to use him in the saving of other souls. God desires to use us as a mouthpiece to rebuke, warn, instruct and carry good tidings of a possible salvation to the wanderers from God.

This work we must do seriously and zealously in order to be effectual. Labor to make men feel that heaven and hell are not matters to be trifled with. Make them realize the real-

ity of the fact, that some of these days they will either be in everlasting bliss or torment. Show that your reproofs and exhortations are backed up with the authority of God's Word. Sinners should be convinced that we speak not merely from our own heads. Turn them to the very Scripture where their sin is condemned, and their duty commanded. Weak and contemptible is the voice of man, but powerful and binding are the words of the Almighty.

Our good attempts are often much hindered by a lack of charity and compassion on our part, for the souls of men. Many, and how sad it is, just look on the miserable souls of sinners, like the priest, and pass by on the other side. If we succeed with God's work, we must, like Christ, have compassion for even the impenitent and most miserable slaves of sin. If God had not heard the cries of our own miseries, before He heard our prayers for mercy, and been moved with pity towards us, before He was moved by our importunity, we might have long remained the slaves of sin and sank at last in hell.

Should it be that your neighbor has fallen into a pit, it will not clear you, brother, only to pray to God to help him out. If you fail to reach forth a helping hand along with your prayers, instruction and advice to aid in rescuing him, you are censured by God and man for cruelty in the extreme. It is as true of the soul as of the body. "If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" While this work is one of the greatest charity, yet remember that the weakest saint on earth can perform it. Even the poor, the sickly and the illiterate, can lovingly and tenderly, speak to a sinner about his soul's welfare, become interested in him, prevail with God in intercessory prayer for him, until he is won for the kingdom.

Sometimes the case of the poor *backslider* is neglected and ignored because he has turned his back upon the God he once loved and served. Have we a right to abuse him for this, if so, whom should we not abuse? Who among us have not, hundreds of times in our lives, turned our back upon the services of God? How many of us, since the time of our infancy, when we were mantled with the loving smile of God and His tender favor, have not been guilty of grieving the

Holy Spirit? Had St. John compassion or abuse for the backslider when he said, "My little children [converted people], these things write I unto you that ye sin not [do not backslide]. And if any man [should] sin, we have an advocate [one to plead for us] with the Father [i.e., Jesus pleading on His mediatorial throne for the backslider], Jesus Christ the righteous"? We are also forced to believe that the Lord is married to the backslider; then they must be to some degree, one. God is married to the backsliders, but not to their sins. They were made the bride, the Lamb's wife, in becoming a Christian, once. They have left the bridegroom's house to wander in the paths of contempt; but the Bridegroom has not yet destroyed the marriage certificate, but reserves it in hope of a return before death.

The earthly church must grope her way into many unpleasant places. This is the work she was born to do. She must find her way up the broken stairways, away down into the dark slums of the cities, into the barroom. She must find the miserable, place herself beside the loathsome sufferer; down into the pit she must go with the miner, into the forecastle with the sailor, into the tent with the soldier, into the factory with the workman, into the shop with the mechanic, into the field with the farmer and into the counting room with the merchant. Like the atmosphere about us, the church must press equally on all the shades of societies and different professions in the world. Like the sea, it flows into every nook of the shore of humanity; like the sun, shines on things foul and base, as well as things fair and high; for she was organized, commissioned and equipped for the moral renovation of the world.

Let us consider the example of the early fathers, in whom true religion shone, and see how little we do for the church in comparison with them. They served the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in persecutions and bitter reproaches. How much tribulation the apostles of our Lord joyfully suffered. The martyrs and reformers have trod the stony ways and waded through bloody seas. This was once their experience, but now they possess their souls in everlasting sunshine. How strict and how self-denying their lives were. Their days were spent in labor and much of their nights in prayer. They

spent all their hours usefully. They were poor in this world's goods, but rich in grace. Their outward necessities were lost sight of by the inward refreshment of Divine consolation. They were despised in this world, but precious in the sight of God.

Sanballat said, "What do these feeble Jews?" They seem weak to him, but when they united their forces and obeyed God, they could build the walls of Jerusalem. It is a thousand times better to be a persecuted Christian, than to be a self-righteous Pharisee, with a religion so weak and so lifeless, that you do not make the sinner feel uncomfortable in his condemned state.

If your love does not burn with Divine love, you should be led to higher ground. Your heart should be made acquainted with the Son of God, whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." It should meet with the King of saints on the throne of His glory.

Many, who claim to be reconciled to God's will concerning them, do not seem to conceive of the fact that the pilgrimage from earth to heaven is to be a warfare to them, and consequently, never put forth much effort to frustrate the powers of darkness.

We believe, our all-wise dignitary intended us, not only to fight "The good fight of faith," but to gain triumphant victory. As soldiers of the cross, we have Divinely provided, a girdle of truth for our loins, a breastplate of righteousness for our chest, the preparation of the gospel of peace, with which to be shod; a shield of faith for the left hand, a helmet, which is the hope of salvation, for the covering of our head, and the sword of the Spirit, which is the Word of God, for our right hand." In this metaphor we have the armour of a militant man. Why should such a figure be used by the apostle, if it was not intended to convey the important truth to us, that the path of Christian duty is that of constant warfare and severe contest, while we have the things of time and sense to deal with?

Moreover, St. Paul earnestly exhorted the church at Ephesus, not to leave off any of the above mentioned armour. He said to "Put on the whole armour of God that ye might be able to stand against the wiles of the devil." Failure is cer-

tain if we neglect any part of it, for, "We wrestle not [only] against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Well did St. Paul understand the meaning of spiritual warfare, at that particular time, when he wrote this epistle to the Ephesians, for it was during an imprisonment of two whole years, where he was kept in bonds for nothing more than preaching the Gospel, and leading souls to Christ.

During these two years of imprisonment, the apostle wrote four epistles of our sacred New Testament truth, viz., to the Galatians, Ephesians, Philippians and Philemon. Let our dear readers carefully pursue these four books of the Bible, and see how much his circumstances shaded his spiritual life and testimony.

Christians are not called to the service of dress parades. Our weapons are not for show and shine. We are engaged in real conflict with the powers of darkness. Our business is to make every blow count for the glory of God and the salvation of the souls of men. It is to break to pieces the flinty rock, to melt hard hearts, to subdue stubborn wills, and lead contrary human nature to vow allegiance to God.

It is by the ministration of the Word, that the Holy Ghost is ordinarily imparted. The Gospel is the ministration of the Spirit and it is God's great instrument for the conversion of unrighteous man. The Gospel ministration is all in vain, unless it is accompanied by the Holy Ghost, and supported in action by the operations of the Divine Spirit.

Thanks be unto God, that we are not sent into the warfare to engage with carnal weapons, or, at our own charge. When we comply with all the Lord's conditions, He sends the Holy Ghost to fill our hearts and to work with us in the holy conflict; it is then, our weapons become mighty under God to the pulling down of the strongholds of Satan.

Our liabilities would be shocking to us, if we had no Divine resources to turn to for help. Nothing is impossible with God, and consequently, "All things are possible to him that believeth." Where is the Christian's strength limited, when he is supported entirely by the umlimited power of God? How beautiful are the words of King David on this point, "Though an host should encamp against me, my heart shall

not fear; though war should rise against me, in this will I be confident."

When people are absorbed in the work of the Lord, they are generally absorbed in the blessing of the Lord. When professing Christians give most of their attention to themselves and to their petty little blessings, they generally have great lack in both blessing and works. When we work for God, He feeds us. Isaiah set us a good example when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" by saying, "Here am I, send me!"

The Lord desires volunteer's full of faith, grace and power for the battlefield, and this class are always found in the front ranks. When we make good use of the grace and power we have received, it keeps us in the current of blessing where we receive an abundant and an increasing supply.

One common hindrance to the execution of Christian duty with many, is a foolish bashfulness. Many who should shame people out of their sins by a holy boldness in the work of the Lord; are themselves shamed out of doing their duty, by yielding to an unrighteous shyness. May not the sinner condemn us, who blush to rebuke him? They do not blush to swear, drink liquor, use tobacco, and live a reckless life in sin; then why should we blush to do those things which constitutes the life of holiness? God's work is not a work to be ashamed of, we should be ashamed of nothing but sin. It is a shame and a sin to be hindered from Christian duty by this foolish bashfulness, and leave the sinking sinner to bear his own trouble, to either sink or swim. How diligent are the enemies of the soul at work; continually trapping souls in spiritual darkness. The devil is tempting them day and night; their inward lusts are steadily working for their ruin. The flesh is constantly pleading for its delights; their old companions surround them with a multitude of inducements to corrupt their morals, and if no one is diligent in helping them to heaven, what is likely to become of them?

The greatest skill on earth is that which has the greatest grip on the art of successfully instructing, convincing, persuading, and consequently, winning souls for Jesus.

This is true of every Christian. It is especially true of every preacher of the Gospel. He should make sure that he reaches the main end of all his studying and preaching. If his

work is for the good of self, instead of for the good of God's cause and the souls of the people, God will make him the most contemptible of men. We should endeavor to preach with such seriousness and fervency, that men will he convinced, at least, that we believe our own doctrines. If our congregations are not prevailed with, they will be damned. Our work is not confined to the duties of our studies and pulpits. The minister is as a shepherd, he must not only know his flock, but know every sheep. He must know the diseased ones, and know how to apply the remedy; he must know when some have strayed away and bring them back again. He must watch those closely, who are inclined to wander from the flock. It is his duty to work daily, like the apostles, from house to house, inquiring how the people are advancing in holiness, and on what ground they build the hope of their salvation. He should be familiar with people, but not too talkative; familiar, so as to maintain their confidence to be used for their spiritual good and the glory of God. If some profit but little from his labor of love, let them be pitied, rather than neglected. If your people, dear pastor, are ignorant of God's ways, or walk disorderly, be sure it is not as much your fault, as it is theirs.

Be not asleep while the roaring lion is going about seeking whom he may devour. Be skilful and discreet in your manner of procedure, that it may help to effect the excellency of the matter. The souls you work with, have both judgment and reason, and for your efforts to have a fruitful result, they must be laden with these elements, too, otherwise they fall to the ground.

Study, work and pray; pray, work and study, until you are a "Workman that needeth not to be ashamed, rightly dividing the word of truth. Then your hearers will not be ashamed nor weary in hearing your discourses. Be as particular about living a holy and heavenly life yourself, as you are about others. Make people feel that you are a minister from pure love for their souls and not that the ministry is your trade to procure a temporal livelihood. Practice all the meekness, humility and self-denial, that you teach your people from the Gospel. Do every righteous thing possible to preserve unity and peace in your congregations. "Blessed are the peacemakers, for they shall be called the children of God." You might as well try to keep a candle lighted which is exposed

to the fierce blasts of a violent storm, as to try to maintain a good conscience, a heavenly spirit, and an upright life in the people of a congregation, where contention and controversy is prominent.

The truth was never intended for a subject of dispute. We need to be on our guard against a religion that exists only in opinions. The violent disputers about the circumstantials of religion, are not acquainted with its true principles. When one's religion is all in his opinions, rather than in his heart, he will be frequently and zealously advancing them. While formalists and hypocrites are feeding on these husks and shells, let the true Christian resort to where his soul is fed on the joys of the upper sanctuary.

Preaching the truth is better than combating error. It is the truth, that combats error most effectually. Nothing is gained by fighting; fighting provokes fighting; controversy provokes controversy; strife provokes strife, but by the foolishness of preaching the Gospel, men are brought to their knees, brought under conviction, and brought from darkness into light.

The greater part of the professed church are, erringly, trying to win the world to Christ by the advancement of theories, doctrines, creeds and methods; but this will never serve the end. All men have wills to be broken by the power and love of God, through the preaching of the Gospel, in the demonstration of the Spirit and power, and the prayers and faith of God's people.

The Bible order is to *win souls,* that means to get them. It is not winning, when they do not come. Souls must be taken for God. We must compel them with all the violence of love, to come in, that God's house may be filled. There is no greater work on earth, than that of pulling souls out of the fire. This is the work of the ministry and also of the laity.

When Dr. Lyman Beecher was laboring most successfully in Boston; he was asked how it was that he was able to accomplish so much. He replied, "It is not I that do it; but it is my church. I preach here as hard as I can on Sabbath, and then I have four hundred members who go out and preach (by their lives) every day of the week." What a responsibility there is on a Christian congregation. What a marvellous help they are, when their lives are in line with the true Gos-

pel sermons they hear; and what a hindrance when they are contrary?

Henry Ward Beecher said, "The church was built to disturb the peace of man; but, often it does not perform its duty for fear of disturbing the peace of the church. What kind of artillery practice would that be, which declines to fire, for fear of kicking over the gun cartridges, or waking up the sentinels asleep at their posts?"

The real business on hand for the Christian is not heaven, but holiness, and the issue is left with the Author of our faith. It is the soldier's duty to stand where he is placed, and strike as long as he has a foe, or, until the captain's trumpet sounds, calling the weary to rest.

Polluting lust, is the spark that kindles hell; and there is no way of saving souls from that burning, only by stamping out this spark in men's hearts, until even the embers of sin are extinguished.

Laziness is one thing very repulsive to Christianity. People who are naturally lazy, usually make lazy Christians, i.e., no Christians at all. Their conversion may be genuine, but often they are too lazy to keep salvation. When God wants a worker, He calls a worker; when He wants a good servant, He calls a busy man. When Moses was called, he was busy with his flocks at Horeb. When Gideon was called, he was threshing wheat by the winepress. When Saul was called, he was busy searching for his father's lost beasts. When David was called, he was caring for his father's sheep. Elisha was called while ploughing with twelve yoke of oxen. Nehemiah was called while bearing the king's wine cup. Amos was engaged with the flocks, when he was chosen. Peter and Andrew heard the "Follow Me," when they were fishing, and James and John were mending their nets. Matthew was called from the receipt of customs. Saul of Tarsus was busy persecuting the church.

Lazy men in the church are of little benefit to it; it does not save souls to be at ease in Zion. We need to be preaching and exhorting one another daily; "For the night cometh when no man can work." The circulation of good literature (books and papers), are mighty agencies to impress men with the truth. One must labor to help answer his own prayers, or they will be of little worth.

A pastor once said to some young people in his congregation, "I want you to spend fifteen minutes every day praying for foreign missions, but, beware how you pray, for I warn you it is a very costly experiment." "Costly?" they asked him. "Yes, costly! for when Carey began to pray for the conversion of the world, it cost him, himself; and it cost those that prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work among them, it cost him his life." The man who will not do all that lies in his power to answer his own prayers, does not pray but hypocritically.

There are many in the nominal church, who, not only fail to help with revivals of religion, but are a positive hindrance to the spreading of the Gospel. There are some people who carry the church, but there are a host of others who have to be carried by the church.

A prominent evangelist in the United States of America, was once asked for his opinion of the spiritual state of the churches at large. He replied: "I honestly believe that one-half of the membership have never been regenerated, and four-fifths of the other half are backslidden in heart, and are not in touch with God."

We think the evangelist is not far astray, when we take note of the dead prayers that are offered (not in the Holy Ghost), the weakness in revival efforts; the inconsistency of life, especially in business transactions; the connection with secret lodges and life insurance companies; the attendance at show-fairs; the mad rush after style, pleasure and earthly riches. A glance at these things give us to understand where people's hearts, treasures and affections are.

David was sometimes a slave to evil propensities, like many today; at other times he was a political and spiritual king. Sometimes he was the victim, at other times the conqueror. The best that he could do was to act as a type of a greater and better One, whom the world waited for, who should render a perfect obedience and claim a perfect dominion. Since He has come, we certainly have no excuse for sin or weak hands in Divine work.

It is remarkable the deception and hypocrisy which some people exhibit in the public service. There are those who know themselves to he backslidden in heart and cannot bear tes-

timony to a true religious experience, so they rise and pretend to testify to the enjoyment of salvation, in words similar to these, "I thank God that I know His ways are good, that He is merciful to all who love and obey Him." They just give a testimony like this to keep the people from knowing they are backslidden. This, of itself, is the sin of deception, and the sin of misrepresentation. Satan himself could give the same testimony, and it would be all true in his case. Those who testify in meetings should have a Christian experience or they should tell their honest desires. Others, when they are backslidden, nurse children for an excuse from duty during the exercises of public service. It is better, brother, to come straight out, repent and get right with God, rather than indulge the covering-up principle and a lot of corruption in the heart. This kind of backslidden deceivers, are anything but a benefit to the church of God.

Are there not lessons for us in the following selection?

HOW TO PREVENT A REVIVAL.

"Make no preparation beforehand.

"Take no responsibility upon yourself.

"Find fault with the season of year chosen.

"Put business interests first.

"Offer prayers, and give testimonies about a mile long in the meetings.

"Do not spend much time in secret prayer.

"Talk much about the obstacles in the way.

"Talk lightly of the minister, and the way he conducts the services.

"Do not do any personal work.

"Do not obey the orders given by the leader of the meeting.

"Remember that your community is a difficult place, and the people very hard to reach.

"Do not confess any mistakes or shortcomings in your past life.

"If any one gets converted, say, they are those of little influence, or who will likely soon backslide."

The more we read the Bible, the more we are convinced that God is doing all that infinite wisdom and Divine love

can do to save a lost world; and should not we, His followers and representatives, heartily engage in this great conflict with Him. It is not helping in this matter, for us to be formalists; form of itself, cannot save anybody; we must have the power of godliness within the heart to accompany it.

If talking about religion, putting on gay apparel, belonging to some Christian denomination and crying, "Lord, Lord," is all that is necessary, then why did Jesus condemn the Scribes and Pharisees, branding them hypocrites and whited sepulchres?

Souls are reached, in our labors, by the purity and strictness of our lives, accompanied with a heavenly blessing and inspiration in our hearts. Some people's religion is so sour in spirit, that no one wants to have anything to do with it; others are so crooked in their lives, that sinners cannot see any attraction in their religion for looking at crooks. True religion will speak for itself and convince men of its reality, regardless of any evil reports in circulation against the possessor. Every Christian minister, and every Christian person, has, at least, some evil reports to endure in this life. Nobody is left alone in this matter by Satan and wicked men but, thank God, we need not let it fester in us, neither do we need to fight these evil reports, in defence of our religion, when it is genuine. If it is pure gold, it will do its own fighting, and defend itself wherever we go. People who hold false views regarding a true Christian, owing to things they have heard, usually soon throw them away, when they become personally acquainted with him. Christians generally bear much reproach through the false blame laid against them by backsliders in the church. Nearly everybody that backslides blames someone else in the church for it, and very often the hard-working, self-denying minister in charge. This is their cute way of getting out of their own blame, by shifting it over onto the shoulders of some innocent one.

Telling yarns about others, and magnifying their faults, has got to be a great business now in the world, even in the religious realm. It is hard to find anybody but what someone is ridiculing and condemning. If you visit the home of Mr. A., he is likely to be complaining about the faults and inconsistencies of Mr. B.; visit Mr. C., and he is complaining of Mr. A.; visit Mr. D., and he complains of Mr. C., etc. This

business is one of the most cursed things to the spread of the Gospel in our land. Lord, hasten the time when we shall learn to mind our own affairs, or obey the Scriptures. "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven" Luke 6:37. People would not be so ready to gossip about their neighbor's faults and failings (which is often the simple efforts to gain esteem for themselves), if they only realized the next neighbor was, perhaps, doing the same thing regarding them. We often see the faults and failures of others very clearly, but fail to bear in mind that they probably see ours just as clearly as we do theirs.

The Christian church has a Divine and human side to it; a material and a spiritual side. It is visible, as well as spiritual.

The world is lying at the feet of the militant church with its doors open to it, if she (the church) will enter by prayer and self-denial. Fields are now white unto harvest. The Divine logic of Christian love and duty is to enter these fields, and gather the sheaves of golden grain.

Laborers would not be so scarce in the fields, if they would stop for a moment and put to their eyes the telescope of Divine light; take a look at eternal things with an instrument that brings them near. Look first into hell, and hear the groans, the weeping, the wailing and the gnashing of teeth of the doomed and hopeless spirits. Then look upwards into heaven, and see the saints all robed in white, singing the songs of redeeming love, in the society of the holy angels. One fair glance at this, should fill any human soul with a burning passion to reach the lost in this life.

The militant church will always have the spirit of strong opposition from the world and formalists to cope with, while the conflict lasts; in fact, this is the cause of much of her conflict. In America, we look upon our lot as being cast in a Christian land, yet, we are forced to believe, that even here there are many more whose influence would tend to hinder those who are trying to make their way to heaven, than there are to help them.

The great need of the age, is men who will do God's will regardless of opposition. Satan is not so religious yet, that he will remain quiet, and see his kingdom destroyed. Oppo-

sition to church work only ceases when there are no souls being saved. Carnality is always opposed to religious principles being carried too far, as it terms it; but it never sees its own blindness. The devil will work hard to get a child of God to offend the law in one point, he knows then, he is guilty of all. Satan himself, often plans for us to serve God professedly, only, to keep a little out of line with the Scriptures, and do not overdo religion.

The strife of bigots is one of the most foreign things to Christianity. The more spiritual a congregation is, the more opposition it will have to bear from formal congregations. Those who will live godly in Christ Jesus, shall suffer persecution.

To suppose that Christ was now being crucified, and that representatives from all denominations stood about the cross, would they be individually scorned, because they were Baptists, or Congregationalists, or of the Salvation Army, or because they were of some holiness sect? No! they would not be scorned for that reason but for being His disciples. It is the same in a common sense with the church as with Christ. It is His disciples that have the contemptible treatment to bear.

There was a group of saints martyred in the reign of Henry VIII. When they were threatened of being tied in sacks and thrown into the Thames, one replied: "We are going to the kingdom of heaven; and, whether we go by land or water, is of very little concern to us." Oh! for many such soldiers of the cross of Christ.

There is much implied in being a disciple of Christ. Many only go far enough in His service to make a mockery of it. We are to, "Follow peace with all men and holiness, without which no man shall see the Lord."

Restitution and reconciliation with one another in this world, is one essential thing relative to the spread of Gospel truth.

There are few who get converted but have wronged or defrauded some of their fellowmen in some way. In all such cases, to clear the soul, confession and restitution must be made. It takes a lot of humbling to settle up with God and man to live a Christian life, and often, much means.

The church suffers much through people holding hard feelings and failing to forgive each other. This is a violation of God's truth. When a Christian learns of someone being sincerely offended at him, he should be ready to go to that person, take him by the hand, and say, blame me for all you wish, and forgive me for all you blame me for, and let us be friends. Any Christian should be ready to do this with professor or no professor, regardless of how innocent he is, in the matter of trouble. It is for such things that God gives us grace. Thousands of the quarrels that are blighting the church or earth, could easily be settled in this way.

We cannot hold spite or grudges in religion. The Christians forgive and forget, too. What do the Scriptures say or the subject? "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" Matt. 6:14, 15. In verse 12 of this chapter, in our Lord's model prayer for saints, He teaches us to pray: "Forgive us our debts [or trespasses], as [in the same way], we forgive our debtors [or those who trespass against us]." "And when ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.—But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." "Condemn not and ye shall not be condemned, forgive and ye shall be forgiven" Luke 6:37.

If we forgive others who trespass against us but fail to forget it, God does not drop our sins into the sea of His forgetfulness. Sometimes a man will say he will forgive another, but have nothing to do with him afterwards. Does God forgive us in this way? Some say they, like God, will forgive when the other man repents to them. The Bible does not say that, but just the opposite. "Forgive if ye have aught against any, that your Father also which is in heaven may forgive your trespasses." There is a general forgiveness to all offenders on our part, when we repent of our sins; and there is a special forgiveness on our part, when offenders request our forgiveness.

Now we will take a glance at the other side of the question, i.e., those who have aught against us. What is to be done in such cases? We will let the Scriptures reply again. "There-

fore if thou bring thy gift to the altar [if you are seeking salvation], and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar [do not back up in your approach to God because He shows you your duty], and go thy way; first be reconciled [what! 'Be reconciled'; is this a command? It sounds like it] to thy brother and then come and offer thy gift" Matt 5:23, 24. Yes, but perhaps you see a way to dodge here by it saying, "Thy brother," and you consider that to mean a brother in the church, and you look upon those who are offended as sinners and hypocrites. It may be that they are, but, be careful, brother, that you do not fail in doing your duty, to be reconciled with them, and become a sinner or hypocrite, too. We have brethren in the human family as well as in the Christian church. The next verse (25) says: "Agree with thine adversary quickly." So we see it means any man, even an adversary (a foe or an enemy). We should wait on God for wisdom to approach our adversaries for reconciliation at the proper time, and in the best way. Our success will largely depend upon the time and manner in which we approach them. It is time enough for us to let the offended be unto us, "As an heathen man and a publican," when we have followed the course described by our Lord in Matt. 18:15-17. Then remember that you are duty bound to labor and pray for their salvation the same as you are for the heathen and the publican.

What we have to do in bringing our gift to the altar, we have to continue to do to keep it on the altar.

Doubtless there are things that can never fully be made right, in fact nothing can be so rectified that it will be the same as though it had never been done. Sins may be forgiven, their guilt washed away, but the influence of those sins will never be erased, neither will we be free from the loss of works and the loss of reward which we suffered by them. We might kill a person and repent immediately afterwards, the guilt might be taken away—but that does not bring the dead to life, nor free us from the forfeiture of our life, with all its blood-bought and glorious privileges of doing and receiving good. Righteous man, under God, is a great power in this world in building the walls of Zion. Man, naturally is an appointed king on the earth and a great blessing he is, when he applies his capabilities to good purposes.

The earth was a wilderness until his toil made it a garden. The fruits were poor and scanty, until his authority was felt by them. The plains were swamps and deserts, until they came under his dominion; then, they began to yield their golden harvests. The woods were useless, and the metals lay in idle ore, until he turned them to noble ends. The seas were barriers to nations, until he made them his highway. He uses the lawless minds to further his voyages or to grind his corn. As in the natural world, so in the spiritual, man, if he properly applies himself, can do great things for the kingdom of God.

We should never lose sight of the happy consequences of doing work for God in this life; in being instrumental in winning souls, for which Christ died. Such work will bless us here, and hereafter. This will be the greatest help to progress in your own soul's enjoyments. It will warm your own heart and stir your love to the greatest heat. The pointing out of evil to others, will increase your hatred to it, and help you to engage the stronger against all forms of sin.

THE MILITANT CHURCH

Beware, the lamp of life goes out the middle of the night,
And blest is he whose loins are girt with works that still shine bright;
But woe to sluggard servants, who have never dressed the vines,
Have spent their time in idleness, enquiring for "the signs."

Beware, beloved, the task is great, yet millions have sat down,
Take heed, dear soul, lest you should, too, and lose the golden crown;
The fields are white, the harvest great, why should we idle be?
Why not with speed proclaim God's truth, and compass land and sea?

Our privileges to work for God will soon be in the past,
The toiling season with mankind forever will not last;
Why not be like the torrents swift, to pluck the golden grain?
Why not engage? Why not achieve? and have eternal gain.

Arise! O soul, stretch out thy wings and soar to win the prize,
Arise! from building transient things, build mansions in the skies;
Where no corroding cares molest, where sorrows all are done,
There wear the wedding robe of light, in glory with the Son.

W. G. K.

Chapter XIII.

Parental Responsibility

There are few responsibilities greater than those which rest upon the shoulders of parents relative to their families. It is a much greater responsibility than many parents realize. We believe, if parents properly understood their situation in the family circle, and felt how much the responsibility of their children's salvation depends upon them, many would he stirred to a much greater and more prayerful activity in behalf of their soul's interests.

The training of children for heaven, is a subject that is little looked into, and very limitedly understood from a scriptural point of view.

While this is a vague subject with many, we are not left at sea, if we wish to take the Bible for our guide. In it, we have in plain English, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. This verse puts the Bible idea on the subject before us, in a nutshell. It is expressed in such a few, simple words, that even a child could easily understand it.

We believe that every child can be brought up in righteousness, and grounded in a deep Christian character, if the proper methods are used and applied in a wise way.

We fully agree with the following note, found in the commentary of Dr. Adam Clarke, L.L.D., F.S., etc., on the above quotation (Prov. 22:6), "Train up a child [margin, catechise him] in the way he should go and [R.V., even] when he is old, he will not depart from it." Note—"Train up a child in the way he should go." The Hebrew of this clause is curious. "Initiate the child at the opening [the mouth] of his path." When he comes to the opening of the way of life, being able to walk alone, and to choose; stop at this entrance, and begin a series of instruction, how he is to conduct himself in every step he takes. Show the duties, the dangers, and the blessings of the path; give him directions how to perform the duties, how to escape the dangers, and how to secure the bless-

ings, which all lie before him. Fix these on his mind by daily inculcation, till the impression becomes indelible, then lead him to practice by slow, and almost imperceptible degrees, till each indelible impression becomes a strongly radicated habit. Beg incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor is there any likelihood that such impressions shall ever be effaced, or that such habits shall ever be destroyed. Train up or initiate, signifies also dedication; and is often used for the consecration of anything, house, or person, to the service of God; and nurse, teach, and discipline him as God's child, whom He has intrusted to your care. These things observed, and illustrated by your own conduct, the child (you have God's Word for it) will never depart from the path of life."

What better authority could we have than Adam Clarke, who was a noble parent, a great theologian, a spiritual giant, and, one who is supposed to be the best educated man in the last thousand years?

If you want your child to possess certain principles and characteristics, either of a spiritual or secular nature throughout life, you must get those principles or characteristics imbedded in its nature during the early days of youthful life. This is when the character becomes moulded and takes its form. Few new principles are ever formed in any person after the period of childhood, and we spend our lives developing those principles already formed. Few of the things we learn in childhood are forgotten, even in old age; but what most of us learn in middle life, easily vanishes from us. Oh! the need of a proper moulding of the characters of children!

There are two principal steps to be taken in the conversion of children. One, is to train them to render perfect obedience to their parents; the other, to extend this obedience to their heavenly Parent. Absolute obedience of a child to its parents or guardians, is where its conversion begins. The commandment touching this point is clear. "Children, obey your parents in the lord; for this is right" Eph. 6:1. The parents who allow their children to disobey this command, allow them to sin, which is practically training them to sin. In such cases, the parents are more to blame than the innocent children. It is not training a child, for parents simply to provide food

and raiment for it, and let it run to hell. It is a sad fact that many parents go no further than this; and, in the face of it all, seem to expect their children to get saved. It is no small disgrace to Christianity, for the heads of families in the professed church, to continually be coaxing their children to obey them. Once telling a child what you require it to do is sufficient, when it has been properly trained. Many children are not only allowed to be disobedient, but are allowed to frown and scold, and talk back to parents when things do not please them (and such children are seldom pleased with anything), and appear, to no small degree, rude, impudent and unruly about the home. How often do the parents of such children come to ministers requesting their prayers for their children's salvation. Why do they do this, when they have them thus trained (and without any sign of amendment), in such a way that their salvation is made almost impossible in their present condition? The parents, in such cases, need the minister's prayers, more than the children and, when they set their house in order, it will be an easy matter to have a revival among their offspring. We never yet saw the time when we could exercise much prayer or faith for the immediate salvation of an unruly, impudent family of children.

What were the words of God as found in the sacred page concerning Eli? "For I have told him that I would judge his house forever for the iniquity which he knoweth because his sons made themselves vile, and he restrained them not" I Sam. 3:13. "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes" Prov. 13:24. "Chasten thy son while there is hope, and let not thy soul spare for his crying" Prov. 19:18. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" Prov. 23:13. "The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame" Prov. 29:15.

Listen to the words of Susannah Wesley, the mother of the famous John and Charles Wesley. She had the privilege of caring for nineteen of her own children, and, from different standpoints she proved herself to be one of the greatest mothers the world has ever known. She says: "In order to form the minds of children, the first thing to be done is to

conquer their will. To inform the understanding, is a work of time and must, with children, proceed by slow degrees, as they are able to bear it; but the subjecting the will must be done at once, and the sooner the better; for, by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered, and not without using such severity, as would be as painful to me as the child. In the esteem of the world, they pass for kind and indulgent, whom I call cruel parents, who permit their children to get habits which they know, must afterwards be broken. The parent who indulges his child does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body forever. No wilful transgression ought ever to be forgiven children, without chastisement."

Her son, John Wesley, says, "A wise parent should begin to break his child's will (stubbornness) the moment it appears. From a year old, make your child do as he is bid. If you whip him ten times in succession, let no one persuade you it is cruel to do this;— it is cruel not to do it. If you fear God, how dare you suffer a child above a year old to say, 'I will do what you forbid (or) I won't do what you bid,' and go unpunished? Why do you not stop him at once, that he may never say so again? Have you no compassion for your child? No regard for his salvation or destruction? Why, disobedience is as certain a way to damnation as cursing and swearing. The will of a parent, is to a little child in the place of the will of God. Therefore, studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men. Never, on any account, give a child anything it cries for; for it is a true observation, if you give a child what he cries for, you pay him for crying, and he will certainly scream again. 'But, if I do not give it to him when he cries, he will cry all day long.' If he does, it is your fault. For it is in your power effectually to prevent it, for no mother need suffer a child to cry aloud after it is a year old. Do not always be slapping the children and never use violent or terrifying punishment, unless necessary. Take the rod, let it tingle, and pray God to bless it. Whatever is done, should be done with mildness, yea, indeed, with kindness too, otherwise, your own spirit would suffer loss, and the child will reap but little advantage.

Unite firmness with gentleness; let your children understand that you mean exactly what you say, and that your wishes are not to be trifled with. Be careful what company your children keep. A word of encouragement occasionally, will accomplish much but do not flatter or praise children to their face. Train your children at an early age to pray. Take them alone with you into some room, and there pray with, and especially for them. This will make a lasting impression upon them. Above all, let parents be themselves what they wish their children to be."

It is a shame and an evil, for parents to allow their children to be disobedient to them; but how many homes are there, where it is a continual everyday occurrence? This is the evil that plays havoc with the salvation of children, and consequently, with the *hope of the church* in future ages.

It is an easy matter to train children aright, if parents would get on their face before God, and wait on Him for the grace, wisdom and power to do it; then apply what ability they have, and use every available means for obtaining more. The continual scolding, cuffing, slapping, kicking and hollering at children, which so many parents practice, is by no means training them in the ways of the Lord. The constant slap, slap, slap, does children more harm than good. By this means no child is ever conquered; this method only succeeds in keeping children continually crying, and the home in a constant uproar. When it is necessary for the rod to he taken down, it should be used sufficiently to allow it to be laid up again, allowing both parents and rod to have a rest.

Very little of the rod is necessary in the training of children, when parents devote what time they should in daily instructing them in the ways of righteousness, and praying with and for them as loving parents should do. If it is necessary to use the rod, in addition to faithful prayers and instructions, it should be used in love, even when it is necessary to use it with austerity and severity. In all cases, a child should be thoroughly conquered. If a child is Properly conquered once, it generally does it for life, if the parent keeps firm with it afterwards. It is as important to be firm with a child after it is conquered, and keep it so, as it is to conquer it. A half-taught, half-whipped, and half-conquered child, is far worse than one that has had no training at all. It is similar to a

balky horse which has been for years half-whipped, half-conquered, and half-managed, which always is much harder to break, than those that have never been handled.

It requires great patience, wisdom and love, for parents to deal with their children to the best advantage—but surely, a great improvement could very easily be made.

It is a fact that all well governed children do not become Christians, as all strict parents have not grace; but the children of families that do get converted, are those which are controlled. And the children that are not controlled do not get converted no matter how much religion their parents profess to have, or seem to enjoy. Such children generally grow worse as they grow older, which subjects the parents, even in this world, to a life of increasing trials and troubles.

My dear parent, will you not place your feet on the rock of Scripture, and stand in safety? "These words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up" Deut. 6:6, 7.

"Bring up your children in the nurture and admonition of the Lord" Eph. 6:4. Joshua's resolve was, "But as for me and my house we will serve the Lord" Josh. 24:15. And the Lord said to Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" Gen. 18:19.

If the iniquities of parents are visited upon their children "Unto the third and fourth generations" (Ex. 20:5), and, on the other hand, if God's mercy and righteousness is accordingly extended through these generations (Psa. 103:17), does it not behoove us to commence the training of children four generations before they are born? The child well trained to birth, is at least half trained, which prepares it to adhere to Solomon's injunction, "My son, bear the instructions of thy father, and forsake not the law of thy mother." Or, as St. Paul words it, "Children, obey your parents in all things: for this is well pleasing unto the Lord" Col. 3:20.

The holy education of children is an important matter, as the neglect of it is the primary cause of all the blight under which the church suffers, and often that of the state, too.

If children cannot be educated in righteousness by their parents, by whom can they be? No one else in the world has the same interest in their affections, if they are proper parents. They have the greatest authority over them. The parent knows best the child's temperament and inclinations, and they are not wanting opportunities, as they are constantly with them, and especially when they are young, when they have the most tender care over them.

If parents cannot always do what they would like to, in secular matters for their children, they should do what they can for them spiritually. The whole world now groans under the sad neglect of the weighty duties of parents to their children. My dear parent, when you neglect to instruct and correct your children, God corrects both them and you. You are so tender towards them that you spoil them, and God has to harden His bowels of mercies towards you both, and you should not wonder if you are made to smart for your children's sins.

Many religious bodies have become extinguished because they did not look after the souls of their children, and, naturally, there was no one to take their place when they were gone. A few years and this generation will be gone from this stage of action, and, if the rising generation are not prepared to take our place, who will be?

Every minister, every parent, yea, every individual, should have this matter at heart, and advance every possible effort, under Divine direction, to lead the children of our homes into the enjoyment of a real internal experience in Christianity. The neglect of youthful training, is the chief cause of the great mass of backsliding, which cripples the church of today. In general, the majority of converts nowadays, have for years, developed anti-religious principles, and those of religion have been left on the background. Adult converts are often like a large piece of timber, which, by much steaming and heavy pressure, its form can be changed but, it is much more difficult to keep it in that shape than the tree that grew that way.

Some years ago we met with a very pious father and mother, who exhibited a special interest in the spiritual welfare of a beautiful little daughter that God had entrusted to their care. It was in the early days of the child's public school

life. The affectionate mother was not ignorant of the evils her child had to cope with, as she mingled with her schoolmates. Consequently, she constantly took the child to a private room, where they prayed together in the morning before the child proceeded to school. Any morning that the child did not seem to have easy access in prayer, the mother kept her home from school that day, to pray and labor with her until the child obtained the blessing she needed, then she would be ready for school next day. In this way, the child's soul was tenderly cared for, as all children should be; and she, as few have done, has successfully passed through public and high school, and is now a person of beautiful Christian character, and a successful school teacher.

How many parents there are in the professed church of our country, who unlike this mother referred to send their children to school, hell or no hell, their children must be educated; Christian experience or no experience, they must go regularly to school every day. Grace or no grace, the kids (as they are often shamefully called) must be got off to school, if it is for nothing more than to get rid of their noise. Are not the poor, little innocent children to be pitied, who are obliged to suffer so much through the ignorance of such short-sighted, incompetent parents?

There are some children who can keep a Christian experience, and attend the schools and colleges of our land, more regularly than others. But, dear parent, it is better for your child never to see a school or college, than for its soul to be ruined and sent to hell by them.

Another great mother was Susannah Wesley, who is above referred to. She was not only a great mother to her nineteen children, but, owing to her wonderful piety, she was practically, the mother of Methodism. Should it be asked, "What was the cause of such mighty men as John and Charles Wesley, so renowned for godliness, and famous in the annals of the Christian world for their mighty achievements, springing from her family?" In answer, we affirm, the cause began very early in their lives. They were favored with a birth in a home where a remarkable family altar was established where parents and children all took their turn in family prayer, even the infants were taught to pray by making signs with their hands, before they were old enough to walk or talk. Mrs.

Wesley educated her children at home, not only in the elementary training of the English branches of learning, but had them well advanced in Greek and Latin, before she trusted her offspring out of her care and from under her protection, to be exposed to the surrounding evils of any academy or seminary of learning. In this Wesleyan home-school, the children received their spiritual and natural education together.

Many think it too great a task to train three or four children for the Lord, but we believe they would be ashamed to mention it again, if they would acquaint themselves with the whole history of Susannah Wesley and her family, and learn how she succeeded in training all her children for the service of the Lord, and also educated them in the knowledge of this world, which was certainly put to good use in this case.

When we mean business in our efforts, for the salvation of our children, God will see us through. Parents often succeed in commanding their children in everything but religion; and they would be as easily commanded in this, as in anything else, if they were only trained in that way. Parents should keep their children so under their control, that they could tell them to seek the Lord and get converted, and they would immediately go about it.

Talk about training children, I do not know what we spiritual Protestant people could not do, if we only went at it in earnest and quit our sham-battles.

The people of the Roman Catholic Church, can train their children to the age of ten or twelve years; then turn them out from their influence, and defy the powers of Protestantism to remove the early impressions made on their minds. When they can do this with scarcely an exception, what should the true faith of Christianity do?

It is common sense to put the seal to the wax while it is soft; to bud the limb, with the fruit it should bear, before the fruit appears; to go to the top of the stream to change its course, and to place the young tendrils of the shooting vines in the form they should grow, rather than when they are old and brittle.

You must remember, my dear parents who read this, that your children's characters, temperaments and dispositions, are very largely your own planting. What grows, is the result

of the seed you have sown, and the way you have watered it, and cultivated the soil.

Many people maintain that it is hard to get children converted. Nonsense! it is a very easy matter if we go about it in the right way. It will certainly be hard for those parents to get their children converted, who just feed and clothe them, give them a few cuffs occasionally, and let them run as wild as they wish.

The little children, what are they? They are Christians to begin with. They are the most tender little plants you could have to deal with. They will believe anything a truthful parent tells them. It does not do to talk to your child in this way, "Johnnie, if you light another match, I will whip you," and Johnnie, the next minute lights another, and gets no whipping. Children, at a very early age lose confidence in their parents if they find them telling lies. If we hold the confidence of these little Christians, it is easy for us to teach them the way of the Lord. Easy to train them, attend to them, and keep them in a guiltless state before God. Should they commit sin, they can easily be led to repentance, if attended to immediately.

If parents cannot do this with their small children, why do they expect we ministers to get the grown converted, who have gone deeply into sin? They have the little, tender, flexible consciences to deal with; we have the seared ones. They have the twig to bend, we have the hardy tree. They have the young plants of sin to pluck, we have the strong, deeply-rooted vice. They have the soft and tender earth to plow, we have the tough sod, and the stony ways. They have the single task of teaching them good, we have the double task of unteaching them evil, and of teaching them good.

We do not believe that Satan is much in opposition to the kind of Christian parents that raise him a nice, big family of eight or ten children, all full-fledged ambassadors of perdition, who have so little interest in their soul's salvation and the cause of God, that they are seldom, if ever, found in a meeting of real spiritual worship.

There is little danger of people praying too much for their children: but, a continual harping at half-grown children does not always do. The talk should be seasoned with Gospel salt.

Should it be all salt, instead of a seasoning, it will be very distasteful.

If we are professing Christians, and especially, professors of entire sanctification, and our children do not grow up as we are, it causes our acquaintances to wonder at it; even the unsaved become astonished at this, of whom many do more thinking than talking about it.

In revival services, the children should have much attention. Plenty of revivals would have twice as much inspiration and life in them, if the children were not neglected.

Sam Jones said: "We need some wives in this country, and mothers, who will suffer anything before they will suffer their little children to be demoralized and damned in their own homes."

One thing that blights many a child is the company they are allowed to keep. If our children are permitted to go to the homes of bad children for their association, and they back to ours, it is likely soon to destroy any good that has been planted in our children's hearts. It is a sad mistake for parents to be so easy going that they will allow their child's soul to be ruined, rather than restrain it from evil communications which corrupt good manners. When a wicked child comes to our home seeking playmates, they should be kindly sent away. Yes, but you say, it would offend the parents. There are parents who are so kind (?) and lenient with their children, that they would allow them to be ruined spiritually, and sent to perdition, rather than run the risk of offending some neighbor, who, perhaps, is in league with Satan, and the works of darkness. Consider, dear parent, what sorrows you prepare by this, not only for your children, but for yourself. You may repent after you have made your mistakes, but that does not save your child from destruction.

We fear that many mothers, erringly, feed the inbred sin in the hearts of their little girls, rather than teach them the way of life. They do it by fixing them up in the styles and fashions of the age. Instead of dressing them in a plain, dark, unattractive attire, made plainly, they have all kinds of colors on them, white, red, bright blue, etc., straps, gores, puckers, beads, shoes and stockings to match, and large ribbons of

glaring colors attached to the hair. They also have very stylish dolls fixed up by the mother, which helps to feed the pride of their hearts.

Children should not only be restrained from fashion, but they should he taught daily the evil of it, as well as other evils. If the child is properly trained, she will not want to indulge in style and fashion when she has reached the age of seventeen or eighteen, as so many do. If the training is neglected when she is young, when she gets older she will have her style or leave home. Her style will become clearer to her than her mother's affection. Here, Christian parents get in trouble, they will either have to compromise and dress their daughter fashionably, or see them take shelter under some other roof.

Children should not be overworked, while they are growing, still they should be kept employed according to their size and strength. Idleness, generally causes people and especially, children, to be entrapped in sin. The children of our ancestors who wore coarse clothing, used bread made from home-made flour, and soiled their hands the same as their parents, with marks of honest toil to sustain their livelihood, were much more inclined to religion, as well as more useful in the world in every way, than many of the young folk of the twentieth century, who, sorry to say, seem to take little or no interest in the needs of the home. They shamefully direct their attention to rambling the streets of the towns and cities in flirtation frolics, style parades and other indulgences no less blighting to temporal and spiritual life.

One sad error under which the church suffers, relative to parents, is that of willing property. When a parent, or any one makes their consecration to the Lord, they are supposed to include their time, talent, service, body, soul, spirit, reputation, property, all they have, all they are and all they ever may be. There are parents who claim to be thus consecrated to God, while their families were growing up,—religious are they? By no means; about the wildest to be found. They are covetous enough to work sly games to get hold of old dad's consecrated property, as they call it, and, in plenty of cases, his consecration is just deep enough to let them work their plans. It goes on until he, at last, takes the whole property and hands it over to the workers of iniquity. The only reserve

that is made is, "That your mother and I be kept while we live." There is no reserve for the missionaries, no yearly payment in support of God's cause in that community. No reserve in the property that was supposed to be consecrated to the Lord, but for the "keep of mother and I." Is this not shameful, and a disgrace to the term, "Entire consecration?" Then the minister drives along, the boys are very cool with him now, as they own the whole establishment. They have little use any more for either religion or ministers. The minister converses and prays with what members of the family he can get together. The old gentleman feels badly because the boys show so little respect to religion, and he sheds a few tears over the matter, while the pastor is praying. When prayer is over he takes a few sobs and expresses his regret that he has no means to aid the precious work of the Christian ministry. He says, the boys have everything now, and they cannot be induced to help in this matter. There is little bread or inspiration in this, to the minister, and what sympathy he needs, who is obliged to be continually listening to such whining as this, under these circumstances, while he goes about in his itinerant work.

Yes, but a voice replies, "Have not the children a right to their father's property, when they have helped to earn it?" They have, to the portion which they have earned. And what is that? The law of the land requires an industrious child to work for its parents until it is twenty-one years of age, to reward them for its birth and raising. Even unsaved children who remain at home, after they have reached the legal age, have a right to be paid for their work. But, while they reject the offer of mercy and repudiate the gift of salvation, live a godless life, etc., for a parent to hand them over several thousand dollars each, or even several hundred, that they have never earned, of his consecrated property, is spiritual corruption and rank hypocrisy.

One of the most beautiful things this side of the pearly gates, is a whole family united in serving God. This is home, and this is heaven on earth. Perhaps many homes will never be such, unless the parents humble themselves to ask their children's forgiveness for their negligence towards them in behalf of their soul's welfare then amend their lives in the future. This is the only way that some children will ever have

their confidence restored in their parents; and the only way that some parents will ever reach a place, where they can be made useful in the salvation of their children.

The brightest lights that have illuminated the Christian church, were converted in early life. Dr. Adam Clarke, the great commentator, was converted at four years of age; Alfred Cookman, at ten; Isaac Watts (the poet), at nine; Robert Hall, at twelve; Jonathan Edwards, at seven; and William Penn, at nine.

The Gospel of Jesus, beyond everything else, is the children's friend. Christianity, almost stands alone in extending its smiles to childhood. Atheists, place the children in eternity, on a level with the brute beasts. Skepticism, places them under random influences. Barbarian tribes, use them for burnt sacrifices to Moloch. The Hindoo mother forgets the young she has borne, and leaves it in a solitary place to perish and die. The Chinese, are notorious for murdering their young babes, and cruelly treating those they spare. Christianity alone, with a warm heart and extended hands, exclaims, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Amidst all the contempt of earth and hell towards the little ones, they are surrounded with the consolation that if they will remember their Creator in the days of their youth, they will find a peaceful nursery and a happy home in the bosom of the Son of God.

Chapter XIV.

Wordly Conformity

Worldly conformity is one of the greatest evils, under which the church suffers, and always has suffered. If the boundary line between saints and sinners was allowed to serve its legitimate purpose in making the proper distinction between the church and the world, then Christians, to a much greater extent than now seen, would be held together under the power of the bond of unity.

This line of distinction, should, in any individual case, be the immediate result of the reception of saving grace in the heart. It is of vast importance in cementing together the body of the Christian church on earth.

It is a common thing, in all Christian lands, for the church to extend a compromising hand to the world by a general mix-up with it, in its maxims, customs, and practices.

In our country, nearly all industries have good financial returns. Most industrious people have plenty to live on, while many accumulate fortunes; and naturally, the people of this world, will display their riches by luxurious living, and splendid equipages for the pomp and vanities of this world.—And, can we blame them, as their treasure is on earth, this is all the reward they are living for.

Such circumstances generally surround the Christian; and, unless he keeps prayer ascending, faith in action, and grace abounding, he is likely to become contaminated by them. The grace of God in the heart, is the only safeguard to those who profess to have set their affections on things above. Oh! when will professing Christians shun the glittering snares, and strive, rather, to display eternal riches on earthly soil, by having the inward possession, and being always ready to distribute and communicate them to the needy?

Prayerless men, are, pre-eminently, men of this world who have for their portion only what they can enjoy in this life. Every ambition within them, as well as everything about

them, is worldly. Their plans, purposes, passions, etc., are all pointing to worldly accomplishments. If they are rich, it is the riches of this world that perish in the using. If they are honored, it is the honor they receive one of another. If they have pleasure, it is the fleeting pleasures of time which soon perish, generally leaving room for painful reflection and repentance. If they have cares, they are the cares of the things of time, which choke the good seed, and render it unfruitful. If they have time; the world uses it. If they are talented, the world gets the benefit of them. If they have hearts, the world fills them. The world offers many baits of powerful inducements in order to captivate and sensualize the affections of man. They serve to brutalize his mind, and alienate the heart of the believer from God. How we need to watch the course we pursue. For he who lives for this world, will be unfit for the society of the world to come. They, in their lifetime receive their good things, and at last are drowned in destruction and perdition.

It is the arch-delusion of Satan to bring about a union between the church and the world, by a compromise on the part of the former. If he succeeds in getting both on his side of the line, he is not afraid, then, of any trouble at the line, whether the fence is up or down. The line fence will not be needed, when all have willingly taken the one side. Instead of waging war with the enemy, there is, by the so-called church, too much practical endorsement of self-love, love of money, boastfulness, haughtiness, evil-speaking, ingratitude to God and fellow man, self-conceit, pleasure-loving, rather than loving God; and numerous other things, which help to effect a powerless religiousness.

Oh! that Christians would always watch the coins they handle, and see "Whose image and superscription" they bear!

We cannot but expect that this sinful world has made much progress in the development in sin, in the past six thousand years. Commercial men, tradesmen, professional men, laboring men, and all kinds of business men, have not only, in ancient times, practiced and interwoven unrighteous principles into their money-making business; but it has been extended to our day. Would it not be a wonder then in this century, if the business world, with all the passion it has for money, and so little regard for righteousness, had not yet

invented many unscriptural means for accumulating wealth? It certainly would, and we have those very means in circulation all around us, which are hard at work.

We are not raising arms against proper methods in business transactions, as they are needful everywhere. But, we do raise weapons against the impure methods, and principles, which are so often connected with business transactions, and which repeatedly take the advantage of many an honest person. Honesty, does not always imply religion, but religion always implies honesty.

We have next, a very unpleasant task; one that often brings the frown of the world upon us, but especially, the ill-will of cold-hearted professors of religion, or those who are not walking in the light. The need, however, is great, and the subject weighs heavily upon us, so, trusting that we may have the guidance of the Spirit, and speak in the love of the Master, we will endeavor to free our souls and also help some dear sister or brother to get liberated from the shackles of this vain, sinful world.

The task referred to, is the subject of style and worldly conformity in dress. We have much to pen on this subject, but will endeavor, as much as possible, to so present our thoughts in a comprehensive manner, as will, we trust, deliver both the body and soul of the dear reader, without overburdening his or her mind.

The wearing of apparel became necessary through the fall of man. It was sin that made it needful for man to be clothed. The first attire that man wore, after the fall, was plain and durable. On this subject, as on all others, we must take the Bible for our supreme guide. This is where the true standard is found. Those who really wish to know it, no matter what it might mean to them, can easily find it.

The righteous are always seeking the truth. They labor to be like God, and not like the world. It is a very wrong principle for professing Christians to labor to see how much they can be like the world in dress and not be condemned. The right principle is the very reverse; it is to see how far you can get from both the world and condemnation. Christians should not be seeking the privilege of wearing certain delicate articles but, to the opposite, they should seek to know how much they can deny themselves of for Jesus sake. Humil-

ity and self-denial are the chief characteristics of the followers of Jesus.

Our authorized Text Book reads, "Whose adorning let it not be that outward adorning of plaiting the hair; and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart [the soul], in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" I Peter 3:3, 4. How many pass along the streets of our cities on the Sabbath, wending their way to and from the place of worship, with this very quotation, in leather cover under their arm. Yet, perhaps everything about their attire, is a direct violation of this truth.

When we open to I Tim. 2:9, 10, we see the strong hand of St. Paul wielding the same scourge as St. Peter used. He says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Four things are particularly mentioned here as a guide to the humble soul, in the destruction of all ornamentation, viz., broidered (braided, curled, puffed or frizzled) hair; gold, pearls and costly array. These four are expressly forbidden by name, and no art of man can reconcile them with a Christian profession.

While a woman is studying fashions, her soul is far from making any advancement in spirituality. For us to do right on this line, necessitates our going against universal customs. But what is that, when it is an every day occurrence with the saint. Pride, style, extravagance, and general conformity to the world in dress, are as clearly and emphatically condemned in God's Word, as is idolatry, swearing, lying and stealing.

It is well known that good people do not set the fashions, but the wicked; those who indulge. "The lust of the flesh, the lust of the eye, and the pride of life." Why then should professing Christians participate in it? Is it not sad that there is so little difference in dress between the church-going and the theatre-going congregations?

Fashions are not founded on good taste, or art, but on pride; and they lead to a vain, hyprocritical, godless life. They are squandering millions of dollars of the Lord's money. They

are the blood of the perishing, the food of the hungry, the clothing of the naked, and worst of all, they have destroyed the spiritual life of many souls and proved effectual barriers to thousands which are every day dropping into a hopeless eternity. Fashions are becoming more and more costly, outlandish, indecent and immoral.

A Scotch minister once said: "Ye people of Aberdeen get your fashions from Glasgow; Glasgow, from Edinburgh; and Edinburgh, from London; London, from Paris; and Paris, from Hell." We much agree with this arrangement, as the fashions of America are worn in Paris and London, five years previous to their circulation on this continent. It is considered that these two cities are the most vile, especially in sexual degradation, of any cities in the world. Oh! people, what are we following? What are we supporting? Have we intelligence? If so, why not use it to the glory of God, to the benefit of humanity and the salvation of souls?

When fashion gets the pre-eminence in any case, it tramples under foot every principle of Christianity. It is the evil genius of women especially, and their state cannot be improved physically, morally or spiritually until they are emancipated from this tyrannizing monster. Think of the disrespect a wife shows to her husband when she uses his hard earnings with such extravagance. If the wife is a professing Christian, is it little wonder if her husband becomes an infidel?

The general principles of the Scriptures, which hold connection with this question are, plainess, simplicity, cleanliness, neatness and comfort. We should never swerve from Christian principles in dress to shun the sneers of an ungodly world. We should teach the world, by our example and precept the way of life. If we do this, we must not mix up with the world, but live above it, in constant fellowship with God. "Hating even the garments spotted with the flesh."

The Rev. John Wesley, M.A., said: "I exhort all those who desire me to watch over their souls, to wear no gold, no pearls, no precious stones; use no curling of hair or costly apparel. I advise those who are able to receive this saying, to buy no velvet, no silks, no fine linen, no superfluities, no more ornaments, though ever so much in fashion. Wear nothing, *though you have it already*, which is of a glaring color, or which is

in any kind gay, glistening or showy; nothing made in the very height of fashion, nothing apt to attract the eye of the bystander. I do not advise women to wear rings, necklaces, of whatsoever kind or color, or ruffles which, little by little, may easily shoot from one to twelve inches deep."

He again said in his old age. "With regard to dress in particular, I might have been as firm (and I now see it would have been far better), as either the people called Quakers, or the Moravian Brethren; I might have said: This is our manner of dress, which we know is both Scriptural and rational. If you join us, you are to dress as we do; but you need not join us unless you please.—But, alas! the time is now past; and what I can do now, I cannot tell. The work of God cannot go on in the same degree, neither can the Word of God have its full effect, unless the hearers of it, deny themselves and take up their cross daily."

Christians should be able to dress, and avoid extravagance, and pronounced colors.

What does flashy colors and ornaments in connection with your attire say to those who meet you? Does it not make the impression, that you wish to be thought nice and pretty by the beholder? If this is not vanity, we would be pleased to have it defined. Some may desire style, so as to look like other people, but a Christian is not justified in wearing one single thing which is, to any degree, superfluous, simply because others do it. "If any man love the world, the love of the Father is not in him." Fashion advocates, will plead that they love God and their hearts are not set on these things, and that they seldom think of them while wearing them. Yes, but why then do they think so much about them as to spend so much money in buying them, so much time in making and arranging them, and never forget to put them on? One way to see if the heart is set on them, is to take them all off, and go out in company once without them. We fear such an experiment would cause many a walking fashion-plate to feel very shy. You may say, it makes no difference how we dress if the heart is right. You might as well say, it makes no difference how much we steal and lie, as long as the heart is right.

Health should be a great consideration in dress. A ruddy countenance and an easy, graceful carriage, should be more

sought for, than trains, gored skirts, small waists, and pinched feet. Perfumes are not in good taste, neither are they necessary when the clothing and person are kept clean.

Then we have in the fashion realm, the *double sinners.* Double sinners! Who are they? The parents, who, on account of certain preaching or church discipline, become plain themselves, but satisfy their carnal desires by placing style on their children. Shame and disgrace is stamped on this. We call it a double sin, but is that strong enough, for one without light, may, for a time, be somewhat worldly dressed and yet be sincere. But the light has certainly been received, when the parent lays off the wrong attire from his or her own person. But when it is just shifted over on to the little innocent offspring, which God has given them to care for, and instruct in righteousness; the least that can be made out of it is, that it is a proof of hyprocrisy.

We are convinced that gaudy, flashy and peek-a-boo dressing, leads nearly as many young girls to destruction as drink does the boys. Every sincere woman or girl should settle before God in their closets the way they should dress. If all Christian females would do this, what a revival and reformation it would effect in the world. They would then decide on being original, natural, and such human beings as God has made. Let the choice of dress be the product of a prayerful study of the Bible, and intercourse with the Great Spirit. To follow this order, what a different household many would have! What different children! What different friends! Yea, how different their whole influence would be, and how different they would feel when they are dying.

Those who come thus far, in being straight in dress, in themselves and with their children, will doubtless, need no exhortation to prompt them to apply the same rules to their homes—their parlors, with all worldly decorations and ornamentation in high graded wall-pictures, etc. They, no doubt, will obey the injunction. "Set thine house in order, for thou shalt die, and not live." It is a sad mistake, if these rules are not applied, even to the contents of the carriage house.

If the reader finds the above difficult to digest, a good assistant is found in the third chapter of Isaiah. Read carefully from the sixteenth verse.

We will next, to some extent, investigate the subject of the festivals, concerts, entertainments and amusements.

Revivals of religion and entertainments are two opposite poles. Oil and water are not more averse to union than they are. Professing Christians must lose their Divine characteristics, before they can fall to the level of entertainments. Revivals are of God; entertainments of the flesh and the world. The one seeks to please God, the other to please man. They are as distinct from each other as day is from night; as different as fire and ice. While the church is in a revival, she keeps to her own business, and marches straight along the happy way of holiness, with resounding echoes of heavenly song and assured triumph.—But, when the congregation of the Lord changes its course, and seeks entertainment managers and circus clowns, then, with fun and frolic, the church and the world hold carnival together. This is foreign to every design of Christ.

If entertainments were intended by Supreme Authority to be spiritually beneficial to the extent they are now in practice, surely they would not have been left unmentioned in the Holy Scriptures. If such is Christian work, why was no reference at all made to it, along with, "Go ye into all the world, and preach the Gospel to every creature?" We would say nothing, had He added, "and provide entertainments, kissing parties, etc., for those who do not relish the Gospel." Not one of our Lord's utterances included this, nor even the sign of an equivalent for it.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the clowns and the actors come in with their entertainments? We believe they have not entered yet, by way of the scriptural door.

Were the prophets or apostles persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. But the true witnesses of Jesus, whose testimonies stir the wrath of the world, have the glorious benediction awaiting them. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven." Then, "These

are they which have come out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

For the church to keep pure, it must take and maintain the fixed position of a complete separation, and an uncompromising hostility with the world. Never a hint left the Saviour's lips, that the world could be won by pleasing it. What did He say? "Ye are the salt of the earth." Not the sugar-candy, not a lump of delight and sport; but something the world would be more likely to spit out of its mouth than swallow with a smile. It is something more likely to bring tears to the eyes, than laughter to the lips. Christ intended His followers, to share with Him in bearing the world's reproach and frown; but, some have invented a new way altogether, where there is no frown or rejection, and no reproach.

Jesus left the amusements out of the question, and "Came preaching the Gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." The careless and prayerless souls were amused and provided for, by Him, with a very innocent recreation—just the Gospel! His first commission to His disciples was, "As ye go, preach!" His last was, "Preach the GOSPEL to every creature." In obedience they went forth, but not one evangelist substituted any means of entertainment to attract the people.

When the congregation could no longer tolerate the teaching of Jesus, and forsook Him, He turned to the twelve and said: "Will ye also go away?" He did not attempt to increase the diminished congregation by resorting to some means more pleasing to the flesh than the Gospel. No, He had no way of improving it, or making it more palatable. He did not change the order, and have a new style of service the next day. No, today just brings a repetition of the same old simple Gospel of peace as yesterday. The falling away of the congregation may have been a source of temptation, to the remaining few, causing them, perhaps to think that everything was going to the wall. But this did not change matters; the best was given first, and it was neither better, worse or different all through. What this Gospel did not do was left undone. Neither Jesus nor His apostles, ever, by nonsense or entertainment, tried to reach the souls that the truth could

not reach. No, they wisely left the Gospel as a standing call, a warning, and a remedy for them, while life and breath remained.

Jesus pitied sinners. He earnestly and perseveringly pled with them. He sighed over them. He warned them. He wept over them, and won some; but never sought to amuse those he won, or those who rejected.

When Peter and John were imprisoned, the disciples without prayed. What did they say? "And now, Lord grant unto Thy servants [Peter and John], that with all boldness they may speak Thy Word."—They did not say, "Grant unto Thy servants more policy, so that a wiser course might be pursued, which may avoid the offence of the cross." Their principles were too pure for this. The apostles knew their work and kept at it; "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." What a contrast is this way of working, to all the spiritual corruption now being perpetuated in the name of the most Holy One. May the Lord deliver the church from such rubbish and defilement, granting us again the practice of apostolic methods and principles.

The means of entertainment, is the devil's halfway house from the church to the world. The church, in professing to be winning the world has, by the attraction of various amusements, turned the garden of the Lord into a public sporting place, and a fair ground. There are those who see no beauty in Christ—but for the church to catch their support; it has placed, in some cases, a grinning dagon over the doorway. Is it any wonder then, that the Holy Ghost absents Himself from the worship of the sanctuary, grieved, insulted and abused? "What concord hath Christ with Belial, and what agreement hath the temple of God with idols?"

We should walk in the light of this motto, only and always. *Cease to amuse, and seek to arouse.* Quit trying to please people who have only the thickness of their ribs, between their souls and hell. We should entreat sinners to come to Christ and gain the heavenly treasure, ere the waters of eternity sweep over the earthly tabernacle. Let the church confront the world, but only from behind the cross.

Some may ask, are we certain of the authority for all the above? The authority is this: "If ye were of the world, the

world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world." "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Be not conformed to this world; but be ye transformed by the renewing of your mind."

THE CHURCH WALKING WITH THE WORLD

The Church and the World walked far apart
  On the changing shore of time;
The World was singing a giddy song,
  And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
  "And then walk with me this way,"
But the good Church hid her snowy hand,
  And solemnly answered—"Nay.

"I will not give my hand at all,
  And I will not walk with you;
Your way is the way of eternal death,
  And your words are all untrue."
"Nay, walk with me a little space,"
  Said the World with a kindly air,
"The road I walk is a pleasant road,
  And the sun shines always there.

"Your way is narrow and thorny and rough,
  While mine is flowery and smooth;
Your lot is sad with reproach and toil,
  But in rounds of joy I move.

My way you can see, is a broad fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it, and walked along,
And whispered in accents low,
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at the plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled;
"I will change my dress for a costlier one,"
Said the church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place.

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
And waved in a thousand curls,
"Your house is too plain," said the proud World.
"Let us build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there.
Shining in purple and gold.
And fair and festival-frolics untold,
Were held in the place of prayer;
And maidens bewitching as syrens of old—
With world-winning graces rare.

Bedecked with fair jewels and hair all curled—
Untrammeled by Gospel or Laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.
The Angel of mercy rebuked the Church,
And whispered, "I know thy sin;"
Then the Church looked sad, and anxiously longed
To gather the children in.

But some were away at the midnight ball,
And others were at the play;
And some were drinking in gay saloon,
And the angel went away.
And then said the World in soothing tones—
"Your much loved ones mean no harm—
Merely indulging in innocent sports,"
So she leaned still on his proffered arm.

And smiled, and chatted, and gathered flowers,
And walked along with the World;
While countless millions of precious souls
Were hungering for truth untold;
"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I do not like to hear.

"They talk of judgments and fire and pain,
And the doom of darkest night;
They warn of a place that should not be
Thus spoken to ears polite!
I will send you some—a better stamp,
More brilliant and gay and fast,
Who will show how men may live as they list
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven,
And leave another behind?"
So she called for pleasing and gay divines,
Deemed gifted, and great, and learned;
And the plain old men that had preached the cross,
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new.
"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why thus need it trouble you?

"Go take your money and buy rich robes
And horses and carriages fine;
And pearls and jewels and dainty food,
The rarest and costliest wine.

My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the Church, and they of the World
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,
"I'm rich and in goods increased.
I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church,
Her shame is her boast and pride."
Thus her witnessing power, alas, was lost,
And perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.
A voice came down from the hush of heaven,
From Him who sat on the throne;
"I know thy works and what thou hast said,
But, alas! thou hast not known

"That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant Bride of the heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

Selected

Chapter XV.

Prayer

Prayer is the reverential going out of our desires to God, through Christ Jesus our Mediator, by the aid of the Holy Ghost, for promised blessing, accompanied with penitential confession of sin. It is a recognition of God's rights and perfections, a grateful acknowledgment of past mercies and favors, and a humble reliance on Him for the blessings we seek to obtain.

The subject of prayer is worthy of our highest attention and consideration, as a right conception of it, with the proper qualifications of soul, are necessary to enable a man to pray aright, acceptable to God and beneficial to himself.

Prayer is a positive duty, very frequently enjoined in the Scriptures. It is graciously adapted to meet the moral exigencies of man. The right to pray is a benefit conferred on all true believers, with a special assurance that they shall be heard in all things which are according to the will of God. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." It is under this institution that all Christians are constituted intercessors for others, even for the whole world.

Prayer is the wanting heart, crying to God for relief. It is the prostration of humility, the outburst of fervent, holy desires, and the confidence of trust. It is a keen sense of helplessness, apart from Divine support. It is an uplifting of the soul to God, where, through the benefits of the promises, the soul claims its Divinely given, but unmerited rights. It is not an emotion produced in the senses, but an effusion of the heart to God, a panting in thirst for some particular thing from Him.

Prayer is an act of the mind, as well as of the heart. It must be a rational, as well as a spiritual worship. Human intelligence must be employed in application to the Divine affections. It must be rational, for we must connect with devotion, the distinguished faculties of our nature. It must be spirit-

ual in order to be acceptable to God, as, "He is a spirit," and can only be worshipped "in spirit and in truth."

Prayer is a solemn address to God, as the ruler of the world, and Father of the human family. It includes the acknowledgment of the Divine perfections and sovereignty; and an earnest entreaty of blessings both upon ourselves and others. Prayer, when vocal, is an external act and includes the correspondence of the will and affections. It may also be purely mental, when the acts of which it is composed are conceived in the mind, and not being clothed in audible words.

That the Scriptures enjoin upon us the practice of prayer to God, we trust, is sufficiently proved in the following quotations "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." "Watch ye therefore and pray always." "Be careful for nothing, but, in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." "Pray without ceasing." "Continue instant in prayer." Our Lord has taught us, "to pray and not to faint," and the prophet instructs us to "Pray for the peace of Jerusalem, they shall prosper that love Thee." We should exhort, therefore, that, supplications, prayers and intercessions be made for all men.

It follows, therefore, from these passages, that prayer is a duty. It is made a part of the conditions by which we receive good at the hand of God. Every case of spiritual pressure or need, should be made a subject of prayer. When sincere prayer is offered, God, by His Spirit operates in us, in connection with the prayer, to produce in us a fitness to receive the blessings we ask. Prayer, is simply the application of an insufficient, to a sufficient Being, for the good which the former cannot otherwise obtain, and which only the latter can supply. It is a marvellous instance of the condescension and sympathy of God, that we are allowed to use such freedom with Him, as to pour out our hearts to Him in prayer, in a way which we could not do with our best and dearest friends.

Prayer can open the windows of heaven and shut the gates of hell; it can move God and detain angels until they leave, with us, a blessing. It can tap the firmamental reservoirs for rain, and bring forth from the flinty rocks a mighty river; it can change a nation in its course, and rob great armies of anticipated victories.

Prayer is the breath that keeps the soul alive; it is as impossible to keep a Christian experience without praying as it is to live physically without breathing. The neglect of prayer is the point where backsliding among Christians first sets in. If David needed to pray three times a day, and the Son of God spend whole nights in prayer; John Wesley, Knox, Welsh, Finney, and others to spend hours daily in prayer, surely a parallel practice is involved in victory for us. David said, "Early will I seek Thee." So should we pour out our souls in fervent petitions to God in the early hours of each day—a grand means to become Spirit-filled, which makes it easy to retain the spirit of prayer during the busy hours of secular employment. A person of much power must be a person of much prayer.

Prayer is the language of want, it is a vital part of the saintly life; it is worship, and involves praise and thanksgiving. Many things are done, or not done, just as people pray or neglect prayer. The Lord indites and inspires prayer; God prays through man and man prays in God. It is through prayer that the benefits of the promises are received. "If ye ask anything in My name [that is, according to His will], I will do it." When our petitions are made agreeable to the Word of God, the answers are indorsed with the name of Jesus, and also with the seal of the Holy Spirit.

The range of the prayer-life is exceedingly wider than many perceive. It is inspired of God, and performed by man. It takes in earth, heaven, hell, time and eternity; life and death, want and supply; labor and rest, enjoyment and suffering; reward and punishment; home and neighborhood; the small and great, the natural and spiritual. It holds connection with our interests and the interests of others in all the events of Providence. When our prayers are in the Holy Ghost, they carry along with them the sensibility of the Spirit's help. The effectual, fervent prayer is both of God and man. The human spirit has a warmth of its own, but only as it catches the Divine heat is its prayer effectual. Montgomery terms it as,

> "The soul's sincere desire,
> Uttered or unexpressed;
> The motion of a hidden fire
> That trembles in the breast.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

O Thou by whom we come to God,
The life, the Truth, the Way!
The path of prayer, Thyself hast trod;
Lord, teach us how to pray.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven by prayer."

Prayer supposes not only a sense of want, but an ardent, restless, importunate desire to have that want supplied. The former may exist without the latter. We may have wants, and yet advance no solicitude to have those wants supplied. We may have a seeing eye, without a feeling sense. We may have light without heat, knowledge without zeal, a clear head with a cold heart. Many know they are sinners who refuse to become saints. They know they are exposed to danger, but make no effort to escape.

When answers to prayer are obtained, they must proceed from a heart-felt, fervent spirit and importunity of desire, by which the prayers of saints are uniformly characterized. It is well for us to know, that God does not always bestow His spiritual blessings on us, at our first asking, even when the common conditions have been met. He requires us to be urgent, eager, importunate in approaching the throne of grace. This apparent delay, in some cases, on the part of God in answering our petitions, may teach us to more highly prize the blessings which have cost us many tearful prayers.

The spirit of prayer is a spirit of deep humiliation; it is that temper or disposition of mind, which is essential to the right discharge of this devotional exercise. The prayers of penitent sinners, to be effectual, must be offered in the spirit of fervency and intensity of desire. Scriptural prayers are always fervent prayers; and the soul of the penitent seeker has feelings as follows: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow; then called I upon the name of the Lord." "Like a crane, or a swallow so did I chatter; I did mourn as a dove."

The spirit of prayer is a spirit of implicit dependence on the agency of the Holy Ghost. Prayer is the effect of the Spirit's influence, as seen in the following quotations: "I will pray with the Spirit." "Praying always with all prayer and supplications in the Spirit, and watching thereunto with all perseverance and supplication for all saints." "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

Those who pray effectually must pray a great deal; they must follow the example of the apostles, who gave themselves "Continually to prayer and to the ministry of the Word." James, particularly, after his death, was found to have large calloused lumps on his knees, like that of a camel's, from his kneeling so much in prayer. If we wish to pray aright, we must learn to walk and talk with God; in doing this, He will reveal to us the proper objects for our prayer. If we keep the wires of communication between us and heaven properly connected, plenty subjects of prayer will be presented to us, together with as much of the spirit of prayer as the body can perpetually sustain, which enables the applicant to prevail to satisfaction.

One of the greatest blessings relative to a Spirit-filled soul and a life of holiness, is prayer. It is that liberty of utterance which enables the believer to come directly before God and freely disclose to Him, every thought and desire without reserve; and this he does, not only for himself, but also in behalf of others.

What misconceptions some have of prayer, who, in reference to someone who has prayed, says, "He made a beautiful prayer." Can any man's prayer be properly termed a beautiful prayer? Is prayer a sort of a mechanical contrivance, a work of art, or a piece of human composition? No, but it is a Divine inspiration, the inward breathing of the Holy Spirit. Prayer has God for its source and is begotten of Him. In prayer we need the inspiration of the Holy Ghost. He is emphatically the Spirit of prayer; the petitions thus inspired are God-given, that they might return again from man to Him, which, in response to the accompanying solicitude, the answers are returned to man.

We are encouraged to pray, in the precepts and promises of the Gospel. The Lord commands us to "Pray always with

all prayer and supplication in the Spirit," "To pray everywhere," "To continue instant in prayer, and we are told that, "Men ought always to pray and not to faint."

Prayer has power to command the four elements, viz., *air, fire, earth* and *water.* As to *air*—St. James tells us that "Elias was a man subject to like passions as we are, and he prayed that it might not rain, and it rained not on the earth for the space of three years and six months." He prayed again, and the heavens gave rain, and the earth brought forth her fruit. As to *fire*—we learn that Shadrach, Meshach and Abednego came forth unsinged from the fiery furnace, the heat of which consumed those who approached it. As to *earth*—we see where Moses prayed and the earth opened her mouth, and swallowed up Korah, and all that appertained unto him. As to *water*—the Sacred Record tells us of dry pathways being opened by prayer through sea and river. It stopped the sun in the firmament, caused fire to fall from heaven; threw down the walls of Jericho; subdued kingdoms; stopped the mouths of lions; raised the dead; overcame evil angels; cast out devils; and controlled even God Himself, owing to the pledging of Himself, with the giving of His promise. Neither Moses nor Jacob, would let the Lord go without Him granting them their petitions.

Prayer to God is always in order, it is never out of season; but the morning hours are especially favorable to closet devotions. The success of our prayers, and the beneficial influence with which they affect ourselves, and the souls of others, depend especially on the manner and spirit in which they are offered. They are successful in proportion to the faith, zeal and fervent importunate spirit which accompanies them. When is the mind in the best state to exercise itself in prayer? When is it the most active and energetic? And when are all the members of our body the most vigorous and most free from fatigue and lassitude? Is it not in the morning, just after the body has enjoyed a good night's rest; just when we have disburdened ourselves of a load of weariness, and just before we yoke on the responsibilities of the approaching sunny hours, which necessitates more or less application of the thoughts and ingenuity of the mind?

Dr. Boerhaave, in his natural state, was very quick in resentment when crossed, but, when he became a Christian,

his patience and love, under the strongest temptations to provocation, was admired by his friends, who made inquiry regarding the cause of the change in his spirit. His reply was, that he had, "By daily prayer and meditation, mastered himself." It was his daily practice to retire for an hour in the morning, and spend it in private prayer and meditation: he said, "It gave him spirit and vigor for the business of the day."

To allow private prayer a proper exercise, more time should be devoted to it than other prayers. In it, is where we gather the moss of grace and win our greatest victories. In private prayer we can disclose our sentiments to God as we cannot otherwise. Let us, as Christians, prize all our privileges, especially, that of private prayer, of holding, alone with God, sweet intercourse and fellowship.

In order to promote a revival of religion, two things are necessary, one is to move God, the other is to move men. The truth moves men, while intercessory prayer moves God, then, His Spirit operates in the heart of the sinner, thus preparing his soul as a seedbed for the truth of the Gospel. Prayer is the most essential link in the chain of causes that lead to a revival. We may preach, exhort, and sing, yet without success, when little stress is laid on prayer. Truth, by itself, will never produce the full and proper effect. It must have the accompanying operations of the Spirit of God, which is actuated by prayer. Often the truth is used in revival efforts apart from zealous prayer, which generally proves to harden men in impenitence, rather than convert them. On the other hand, prayer alone does not convert sinners. We must be faithful in personal duties to the unconverted, especially in regularly visiting, and praying with them in their homes when possible, and by unfolding to them the beauty of Gospel truth either by preaching, exhortation, or private discourse. Then the Spirit in answer to prayer, will have something to work on. Those who place great reliance on prayer, along with a legitimate connection of faithful labor in an evangelical administration of the Spirit's sword, are alarmed at the absurdity of so many people, who talk of getting, or working up a revival.

The use of forms in prayer is contrary to the Spirit's leadings. The very idea of using a form, rejects the leadings of the Spirit. Nothing else could be adopted to so completely

destroy the spirit of prayer, and darken and confuse the mind as to what constitutes real prayer like the use of forms. They are absurd themselves, they do not help as intended, but break the power of prayer. They leave it with only one foot to walk upon, and that foot, is form. Prayer does not consist of a certain arrangement of words, but it is the human, breathing out the burden of the heart to the Divine. If the desires are not enkindled, the thoughts directed, and the whole current of feelings produced, and led by the Spirit of God, it is not prayer.

God wants good, fresh, spontaneous, wholesome prayers, those that pierce the rocks of obstruction to where the diamonds lie. Those who use forms, and many who do not, commonly pray very weak. Feebleness in prayer, is a mark of a diseased soul, which signifies the need of the benefits of the soul's physician. There is such a thing as leaving God out entirely, yet, in a formal way, calling upon Him.

Many prayers are badly frozen, they need to be thawed out. A hot heart makes hot, and usually successful prayers. One writer on this subject, in using the figure of the mail, says: "Some prayers never reach God, because they are not addressed to God's office. They are (in public), addressed to the audience. God's office is not in our neighbor's care; and if we direct our prayers to that point, they will certainly go to the dead prayer office." Sometimes prayers are offered at random, from a thoughtless mind and indifferent heart. They cost nothing, are worth nothing, and must go to the rubbish pile.

We should make a life-concern of prayer; we should make a real business of it, as of any other occupation, a vocation, and not an avocation. In the church of today, the prayer-machinery is not half worked; it is no wonder that it gets out of gear, dry and rusty. All the mighty men of God in past ages, have been men of much prayer. They prayed skilfully and successfully, because their hearts were filled with the Spirit.

The tone and volume of voice, in public prayer, are often of much importance. It is necessary, in public prayer, to keep pace with the Spirit; not louder than He fills, and as loud as He wishes to inspire. The voice, in public, should not be raised very loud, simply to make a noise. The inspiration of

the Spirit must prompt the voice in raising the tone high, to make a noise that is spiritually profitable. Sometimes the Spirit is crowded by the rise of too loud a tone to correspond with the inspiration. Loud tones generally, but not always, accompany earnest, vocal, public prayer.—But sometimes a boisterous prayer is more a half- frightened struggle with unbelief, than an energetic, prevailing prayer. This is sometimes hurtful to both body and soul. Such a prayer is profitable, only as it leads us to the knowledge of our error, at which point we can begin to order our prayers aright. A Divinely ordered prayer, accompanied with the proper faith and inspiration of the Spirit, is refreshing and beneficial to both body and soul. Some have so much levity that the Spirit cannot dwell in them, consequently, where the Spirit is not allowed to dwell in the heart, it cannot operate in prayer. The Spirit of God is of a solemn and serious character, and will not dwell in those who give way to thoughtless levity.

Prevailing prayer does not consist of benevolent desires merely, though they are doubtless pleasing to God, these pervade heaven, and are found in all holy men, but they do not constitute prayer. Prevailing prayer is that prayer which reaches through the difficulty; it moves God and affects the object. To accomplish this, we must have a definite object of prayer; it must employ the whole mind, and rest upon the heart. Many people retire to their closets because they must say their prayers, this is mocking God, rather than prevailing with Him. We should refuse to be satisfied, when we pray, without the answer. Nevertheless, care should be taken to see that the prayer is according to the will of God, as His will is made known in the Bible, or revealed by the Spirit in harmony with the Scriptures and sound sense. Much time, and many prayers, are practically lost, as many stop at a certain point, when they are possibly near the victory, and thus fail to pray through until they prevail for the object of their desires.

Without the spirit of prayer, ministers will do but little good; they need not expect much success, no matter how eloquent the language of their discourses are, if they do not prevail for it. Prayer, according to the will of God, should be offered persistently until the answer is secured. The same as a mother whose child is sick; she goes about her house, sighing as though her heart would break; should she be a pray-

ing mother, her sighs are breathed out to God in prayer all the day long. Whether she is present or absent from her child, her mind is constantly with it. This is the state of mind in which people prevail with God.

Many fail to prevail because they pray in selfishness, *e.g.*, a woman might pray for the conversion of her husband, but at the same time, her mind might be more on the personal benefits to herself by his conversion, than the benefits brought to his soul through the administration of saving grace to him. She may look at the benefits to her as follows: The unpleasant sinful habits would be dispensed with, such as indulgences in drink, tobacco, etc., with their filthy effects about the home, also the saving of money by the discarding of such evils. His going with, or taking her, to church, might also be considered. Such things are right and proper, they would naturally be the result of his conversion,—but they should not be the main object of the wife's prayer, if so, it is likely to be unfruitful. In a similar way, parents often, to no profit, pray for the conversion of their children; such prayer, must, of necessity, be without heart, and heartless prayer is a nullity.

Prayer must be fervent to be effectual, it must be ardent to be acceptable. "The kingdom of heaven suffereth violence, and the violent take it by force." To play at praying will never do, heart and soul must be fully awake. A person cannot always at all times pray alike, but when good times come we should use them and often *make* them. You cannot spring out of bed or withdraw suddenly from manual work, and on all such occasions, pray and prevail without previous inspiration, thought, meditation and reflection. It will be poor praying that springs up from the barren soil of thoughtlessness. One of the most difficult things in prayer, is the restraining of loose and wandering thoughts.

The feeling of want, grief, and temptation, all help to prepare us to pray through to victory. No one calls for help so earnestly, as the man who feels he is beginning to sink. Jonah's cry, while in the body of the whale, was, most likely, the most intense prayer he ever offered. A great feeling of need is a most blessed consciousness, when we go to the right source to have it supplied. When we get hold of a prayer, let us go to the bottom of it, and never stop until we reach the

full answer. If the Lord appears to delay answering our petitions, waiting for a development of faith and earnestness, when all other obstructions to answering have been removed; here, as in all points of religious life, perseverance is the Christian's jewel. The benefits of the cross are obtained by prevailing for them.

In the propagation of the Gospel, and conversion of sinners, it is the Divine plan to use human instrumentality to intercede on earth. Such intercessions stand as an imperious necessity, to the rescuing of the lost. See the case of Moses, when, even God said to him (regarding the children of Israel), "Let Me alone, that I might destroy them, and blot out their name from under heaven, and I will make of thee, a nation mightier and greater than they." What did Moses do? Did he covet personal honor, and agree for God to do as He said? By no means! It seems as if he took hold of the uplifted hand of God, to avert the blow. His prayer was, "If Thou will forgive their sins—; and if not, blot me I pray Thee out of Thy book which Thou hast written." God did not rebuke him for interfering, but allowed Moses to stand in the gap and intercede for them. Jacob was another, whom God tested the perseverance of, when engaged in prayer for himself. The angel of God asked to be let go; but Jacob said, "I will not let thee go, except thou bless me," and God blessed him there.

In like manner, we must prevail in intercessory prayer. So real is the power and effect of this prayer, which the Lord gives to His people to exercise on earth, that the number of the laborers, and the measure of the spiritual harvest, does actually depend upon it, "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish and till He make Jerusalem, a praise in the earth." It was in answer to prayer that the inhabitants of Nineveh, who cried mightily to God with fasting, that the Lord, "Repented Him of the evil that He said He would do unto them, and He did it not." It is the Almighty One who sounds the depths of unbelieving hearts, and shakes the gates of hell. He does it in answer to the prayer of faith of prevailing saints. Fasting is often a great aid to intercessory prayer.

The intercessory prayer in soul travail was experienced by the Royal Psalmist who said, "Horror hath taken hold upon me, because they keep not Thy law." Parallel to this,

Jeremiah exclaimed, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

One reason why God requires this agonizing prayer, is, that it forms such a bond of union between Christ and the earthly church. It is the impartation of the benevolent heart of Christ to the militant church, for its exercise. They feel as Christ felt, so full of compassion for the salvation of sinners, that they cannot contain themselves, without obtaining the desire of their hearts. Travailing in birth for souls, creates a remarkable bond of union, between Christian workers and those who become converted, who are the fruit of their labors.

John Knox of Scotland, used to be in such agony for the deliverance of his country, that, at times he could not sleep, Bloody Queen Mary of Scotland said, "I am more afraid of the prayers of Knox, the reformer, than I am of an army of ten thousand men."—She said at another time, "All the armies of Europe." Knox had a place in his garden where he used to go to pray. One night he, and several friends were praying together, and as they prayed, Knox exclaimed to them, "That deliverance had come!" He could not tell what had happened, but he felt that something had taken place. What was it? They soon learned that their furious opponent, Queen Mary, was dead, which resulted in the deliverance desired, and his prayer, "Give me Scotland or I die," was marvelously and graciously answered."

The travailing prayer-life, is the living God through the instrumentality of a living human soul, bringing a spiritually dead soul, into spiritual life, where it is born of the Spirit. The intercessory groanings in the heart of a Christian, so effects him, that the soul of the sinner for whom he prays, becomes as his own soul. No very great mountain of sin, is cast into the sea of God's forgetfulness, without intense feelings, and strong cries to God, by some interceding person.

There is such a thing as prevailing in intercessory prayer for others (perhaps friends) who are absent from the praying one, and probably, hundreds of miles away. We have experienced times, when we labored under the most agonizing prayer for absent friends. In one case in particular, I prayed for the conversion of an absent friend until a certain moment,

when, all at once the burden was lifted from my heart. Before, I seemed to have no way to avoid this prayer, neither did I wish to; now I could no longer pray with any spirit to that end. Later, I learned the soul was delivered from the guilt of sin, the exact time that the burden left me. Such victories are of infinite value to Christian workers. They can be had by leaders of religious services, and they are especially necessary in meetings where many grades of people assemble with all kinds of motives and intentions. In such cases, the true gospel minister will see times, at least, when he cannot get victory otherwise for his service, only by retiring to his closet previous to meeting the congregation. Here, he prevails in intercessory prayer, and gets the victory as clear and positive within himself for the service, as though the meeting was over with great marks of success.

It is the same with saintly evangelists going to new fields to conduct revival services. They should experience times, at least, when contemplating a field of labor before them, and get, while absorbed in prayer, the revival victory in their own souls before they reach their fields. "How beautiful are the feet of them that [come in this way] to preach the Gospel of Peace, and bring glad tidings of good things!" When the evangelist has obtained such inward victory, he can advance unto his new field, with a supernatural confidence and inspiration, for he has victory assured him, no matter what circumstances appear in favor, or opposed to the revival. Nothing can now prevent it, it is too late to be stopped, as God has already given the victory. In this case, the evangelist moves forward into activity, under the inspiration and direction of the Holy Ghost, and according to truth. Consequently, God brings His inward victories into outward demonstrations, i.e., the salvation of souls. The pastors and evangelists, who do not understand this language, should try themselves again in the Lord's mould, to see if they have become, in any way disfigured, by any cumbersome growth, or warped into some unpliable condition of ecclesiastical development.

We will next consider a few points relative to public prayer meetings. Those who engage in audible prayer should be careful not to allow any apparent zeal, or fervency of manner, or tone of voice, to become a substitute for the spirit of prayer. This diminishes the value of prayer, rather than to

increase it. Prayers are sometimes too long to result in the most profit, especially if the spirit is weak, which is the case with many long prayers. It is often of more profit for an individual to divide a long prayer, and pray at two or three different times in the meeting, than to offer one nearly a mile long. To divide it into two or three prayers often affords much inspiration to the service. Great care should be taken both by the leader and others to follow the motions of the Spirit in the service. Be sure and not quench it, for the sake of praying or speaking, according to regular custom. We should also respect the order of the meeting, and not do things, and at such times as are contrary to the leader. Such things have a blighting effect on the public, and destroy the harmony and spirit of the service.

The interests of a prayer meeting should properly be in behalf of the conversion of sinners. Christians should do the praying necessary for themselves, and much for others, at home in their closets before they come to the service; in this way they come equipped to do God's work.

The want of union in prayer is often injurious in a prayer service. When one prays, the others should not be rambling in thought, but should let their hearts unite with the one engaged in prayer, so that a deep response, in heartfelt Amens, etc., will be heard and felt by all. Those who do not pray much in secret, have not the spirit of prayer in public, consequently, they are not capable of fully uniting in prayer in a service, with those who do their closet duties. Visit a prayer meeting in most any community, and you will see the state of the church in that place. If prayer meetings are poorly attended, or the prayers and other devotional exercises weak, you will find everything relative to religious work in that congregation, blighted with a corresponding weakness.

Prayer is a duty, and also the greatest privilege of the Christian. It is intercourse with God. It is the saint's deliverance from trouble, his remedy for sin, his help in grief. It is an act of charity, as others are so much its object.

Before leaving the subject of prayer, we wish to remark: Can we not, as Christian people, receive from God, such grace, perseverance, devotion and earnestness, as to enable us to set our minds and hearts on this one thing—*prayer*? Pray the prevailing prayer, pray the intercessory prayer. With each

object of prayer, pray until the victory is won. Keep praying down victories, until the final one has been gained, and a heavenly voice is heard to say, "It is enough, come up higher."

The full need of such a prayer-life is inconceivable to the human mind, as our land is corrupt and the nation low in sin. The streams of iniquity are continually emptying their millions of victims into the river of death, for want of prevailing prayer. Oh! that we had, in our twentieth century, multitudes of intercessors like Moses, Samuel, Ezra, Nehemiah, Daniel, Paul, Knox, Luther, Finney, John Wesley and many others of whom the world was not worthy. How few can be found crying to God in soul travail as they did. We have abundant ground upon which to base our prayers, in the promises, which stand before us in living words of light.

PRAYER

To God I look, to Him I pray!
  Then, in my breast
There comes a sweet and peaceful balm,
A healing touch, a holy calm,
That soothes the wounded heart of man,
  With ease and rest.

With God I walk, to Him I talk!
  He keeps all right,
Amidst the pomp and show of time,
The evil mount that pride would climb,
I keep where glory rests sublime,
  Down in His sight.

In God I trust, with Him commune!
  My mellow heart
Floats on the waves of love Divine,
To Him my wishes I resign,
Content to know, what good is mine,
  He will impart.

Alone with God, in private prayer,
  My heart doth soar!
It's here my soul takes rapturous flight,
To what is earthly loses sight;
And waits on God in heavenly light.
  Till cares are o'er.

I live in Christ, by prayerful breath!
  I sigh no more!
He'll make my heavenly bliss complete,
When round His throne my soul doth greet
The One, who blest me at His feet,
  On earthly shore.

W. G. K.

Chapter XVI.

The Judgment Day

This subject comes before us in the words of Holy Writ. "It is appointed unto men once to die, but after this the judgment."

When our souls are taken from this world by our creator, they enter into what is called the intermediate state, where they remain until the general resurrection.

We will connect the intermediate state and the resurrection of the dead with our consideration of this subject.

Regarding the former, it is not an intermediate place, but an intermediate state. It is a state rather than a place. Here, is where the Roman Catholic Church went astray and got the doctrine of purgatory, which is, in their theology, a third place in eternity for the souls of men.

There are only two places which have been made known to man for the abode of immortal souls in eternity, viz., heaven and hell. In these two places there are many different states and conditions for departed spirits from this life. All who die, go immediately to one of these places. The souls of the wicked suffer for their sins from the time of their disunion with the body, but their punishment is not in full until after their bodies are resurrected, and reunited with their spirits, and pass the final sentence of the judgment day.

The righteous are accordingly in a state of bliss from the time their souls take flight and leave the temple of clay. From the time the soul takes this flight, its dwelling place is heaven. Its condition, though, is the intermediate state; such souls are decidedly happy as all the beings of heaven are. But they do not reach the state of their full happiness, or final reward until after the general judgment.

The intermediate state of all departed spirits is under the control of the Redeemer as the Lord of all the dead. The wicked, while they suffer remorse in the fire of hell, are not abandoned to the lake of fire until they are brought forth to the judicial and final judgment.

All spirits in the intermediate state are bodiless, but, after the general resurrection, there will be no more disembodied dead.

The term, "Intermediate State," is not used in the Scriptures. The scriptural name is hades, which appears several times in the New Testament. In such connections as to mean the state of departed spirits from this life, which, for convenience in Christian theology, is called the Intermediate State. Hades is the Greek form of the word hell, which is sometimes used it the Scriptures to mean the punishment of the wicked but generally in the New Testament, it means the intermediate state, including both the good and bad.

The same day that Jesus died, He was with the converted thief in Paradise. He was also in Hades, but He was not left there, and His body was not allowed to see corruption in the grave. The same term is used relative to the wicked as, "Death and hades were cast into the lake of fire which is the second death." Paradise, Abraham's Bosom and Hades, or as the English term it, hell, all allude to the intermediate state.

Regarding the resurrection of the dead, it will be preceded by the coming of the Lord. He shall come, conducted by the clouds of the sky, in the glory of His Father, with thousands of saints and myriads of angels.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. Isa. 24:20. There shall be earthquakes throughout the world. Calamities will not be confined to the regions of the earth, but, "The powers of heaven shall be shaken, there shall be signs in the sun, and in the moon, and in the stars; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." At this period the stars shall withdraw their shining and fall from heaven.

Can we imagine the excitement which shall seize the human family in that day, when we behold them so terrified here, should their dwelling be on fire, or some epidemical disease be threatening their home; or anything a little uncommon, like a comet, appearing in the sky. How much greater it shall be when the voice of the archangel is heard in the midst of all the calamitous commotions of the judgment day, proclaiming the approach of the Son of Man; and the trump of God sounding a universal alarm, which shall awake the

dead. The graves shall be opened, and the bodies of men shall be raised from the dust. The seas also shall give up the dead that are in them, and all mankind that ever lived on earth since God effected the creation, shall be raised to remain forever immortal, and to be judged for the deeds done in the body.

This is the day when the Son of God shall send forth His angels over all the earth, "And they shall gather His elect from the four winds [east, west, north and south], from one end of heaven to the other." "And before Him shall be gathered all nations, and He shall separate them one from another, and shall set the sheep [the righteous] on His right hand, and the goals [the wicked] upon the left."

St. John said, "I saw the dead, small and great, stand before God, and the books were opened, and the dead were judged out of those things which were written in the books, *according to their works.*"

Oh! the solemnity of that hour, when, "Behold He cometh with clouds: and every eye shall see Him, and they also which pierced Him and all kindreds of the earth shall wail because of Him." Or, in the words of Jude's proclamation, "Behold the Lord cometh, with ten thousand of His saints [they shall he first raised, judged and caught up to meet the Lord in the air, and then assist in administering to the world the judgment of the Great King] to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds."

St. Paul makes the matter very clear in stating, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God and the dead in Christ [saints] shall rise first [before the sinners] then we [Christians] which are alive and remain [living on earth till He comes] shall he caught up together with them [i.e., with the dead in Christ which have died and are just raised] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" I Thess 4:16, 17.

Oh! soul, if thou wilt live triumphantly above the sin of this world, thou wilt be able to participate in the happy triumphs of thin glorious achievement. The grave could not hold our Lord, neither can it hold His saints, Hallelujah! "When Christ, who is our life shall appear, then shall we also appear

with Him in glory." In view of this, we can well afford to lay our bodies in the dust, entrusting them, not to the grave, but to the Lord of the resurrection morning.

The purpose of the judgment day, is to raise the dead, to judge the human family and the innumerable host of angels, to sentence the wicked to everlasting punishment, and to gather the righteous to their eternal reward in heaven.

How needful it is to, "Rejoice, O, young man in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes. But know thou that for all these things God will bring thee into judgment." We should, "Hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, and every secret thing, whether it be good or whether it be evil."

The judgment will be the final revelation of the decision of the Great Judge, Jesus Christ the Righteous, to every individual soul; and, while it deals with each particular case, its range is universal.

The principles of the judgment will be the application of such tests as will reveal, in full, the characters of all mankind. In the case of the ungodly, it will point out their eternal damnation, which will range to various degrees, according to their crimes and misdeeds. In the case of the godly, their everlasting confirmation in glory and eternal bliss.

The event of the judgment shall bring human probation to a final close. The whole material world shall then be dissolved, and men and devils receive their irrevocable sentence, which justice compels them to receive. We waste our time in musing over this, if we do not prepare, "For the hour is coming in which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation."

That, is the day when the young and old, the great and small, the rich and poor of all the nations that ever were in existence from the time of creation until that day, must, of necessity submit to the verdict there brought forth, which is formed according to the deeds done in the body in this life. What a terrible, and joyful day that will be! Terrible, to those

who have neglected their duty and despised their blood-bought privileges. Joyful, to those whom the Lord will find with their lamps burning, their course completed, their work finished, whose hope and trust were to calmly lean, through the tempests of earthly life, on the reposeful promises of Christ, waiting and ready for the coming of the Lord. "Blessed is the man that heareth Me, watching daily at the posts of My doors" Prov. 8:34.

This will be the day when the world will see the goodness and the severity of God, contrasted. Here the "Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Now, poor sinner, where is your security at the judgment? What will you do there? What corner will you secure for a cute hiding-place? What will shield you from the vengeance of an offended God? The mountains will not, moreover the elements which constituted them have dissolved, and they are gone. The heavens and the earth have passed away with a great noise, and the devouring fire has consumed everything but yourself, which is left to be its fuel forever and ever. Such a consequence! Why is it? The friendship of the Judge has been despised too long! His offers of mercy have been let go by. Too late! Too late! is now the pitiful cry, Jesus of Nazareth has passed by. Oh! wretched sinner, by thine own choice thou hast brought thyself to this.

If the unsaved at the judgment were allowed to tell the story of their lives themselves, what a nice story it would be? They would, no doubt, run similar to their stories in this life; the wrong would be all with the neighbor, and they would be the perfect ones. But, at the august tribunal, sins open and sins secret, sins of omission and sins of commission, sins

great and small of every description, are stamped upon the transgressor's unconcealed brow.

May wisdom teach us all to prepare for that day, when the Divine records will be consulted, and by repentance of sin, and submission to God in this life, "Flee from the wrath to come." When nothing will shelter us before the judgment seat only the cross of Christ, and the merits of the spilt blood of Jesus applied to our hearts, let us trust in that, and that alone.

How quickly the sinner would embrace the opportunity of repenting, if he had the capacity and the privilege was granted him, when the day of God's wrath (the judgment) has come? How glad he would be then to find a way to escape the horrible sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." How quickly then would Judas restore his bribes, how soon would Esau yield up his pottage, Achan give up his gold? Herod would be John the Baptist rather than himself; Pharaoh, would gladly be Moses; and Saul, David. There will be no trouble about our righteousness in eternity, if we have it in time, but if we neglect it here "As the tree falls so shall it lie."

The time is speedily approaching us when there shall he a great bringing together of causes and effects; of actions and the motives or which they hang. While this will be a great reckoning, the system will be so accurate that no mistake will be possible. There it will not only be revealed what every one has done, but why they did it. There it will be obviously proved that, "God is no respecter of persons." All people there will he distinguished only by their virtues and their vices. This will make the day very interesting. There will be no spectators at the judgment, all will be busy, at least, for that day. It will be a great day for considering the folly of irreligion. None, there, will have leisure time to trouble themselves about the private affairs of their neighbors.

Our memory, there, will correspond with the books when they are opened, and both shall be according to the deeds done in the body. As face answers face in a mirror, so shall our conscience and memory answer to the unfolding of our accounts in the world to come; not a line of our earthly life shall be erased from memory's pages.

Little do men realize, that while they sin in time, the score is being made which shall meet them in eternity. Think of the items to be reckoned up at that time when no changes can be made in them. An item, for drunkenness; an item, for tippling; an item, for tobacco using; an item, for attending balls; an item, for secret sins; an item, for gambling; an item, for horse-racing; an item, for dishonesty; an item, for bribery; an item, for forgery; an item, for robbing God; an item, for worldliness; an item, for pride; an item, for style; an item, for vanity; an item, for worldly honor; an item, for envy; an item, for jealousy; an item, for bigotry; an item, for profaning the Sabbath an item, for adultery; an item, for fornication. These, with many more, shall all be reckoned up on that day. What it will mean to he clear on every item, when each item is as long as our earthly lives.

If you are wise, brother, you will treat God each day, the way you will want Him to treat you at the judgment. Do not slight Him here, more than you want Him to slight you on the great day when the accounts are to be balanced. It will be too late at that day, to first become His friend, when you are helpless and powerless at the judgment bar.

What will wealth, or fame, or name among men be to you, brother, when your active hands and scheming brain collapse at the visitation of death? "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Beware, dear friend, in sin, it will cost you more to be lost eternally, than to forsake sin and make your peace with God. "Knowing therefore the terror of the Lord, we persuade men." Because Christ has suffered and rose again, "Repent ye, therefore, and be converted, that your sins may be blotted out."

Remember, that Paul and Peter declared nineteen hundred years ago, that it was the last time then. How much nearer the end we must be now! Take heed, dear mortal man, and free your soul from the snare of the fowler, lest some day you be left to exclaim in the deepest anguish and most languishing sorrows, "The harvest is past, the summer is ended, and I am not saved."

Chapter XVII.

The Region Of The Damned

"Hell, where is it?" once asked a scoffer. "Anywhere in the future eternity outside of heaven," was the suitable answer given by a boy.

This is the region assigned to devils, wicked men, and fallen angels in eternity. Of this dominion Satan is chief; but, little honor or dignity is attached to such a position. His character is designated by various scriptural terms, such as, presumptuous, proud, powerful, wicked, milignant, subtle, deceitful, fierce and cruel. He is compared to a fowler, a sower of tares, a wolf, a roaring lion and a serpent. In the Scriptures he is referred to by the use of over thirty different names, which are descriptive of the different phases of his diabolical characters. Among them are the following: murderer, dragon, father of lies, old serpent, wicked one, lion, prince of the power of the air, prince of the devils, the accuser of the brethren, etc.

Hell is presented in word pictures in the Scriptures by many descriptive and metaphorical terms, but quite generally as a lake of fire. It is described as being quite a different fire from the culinary fire of this world. It has no light attending it. It is not of a preying and devouring nature; it does not consume its subject and then become extinguished. It is a tormenting, but not a consuming fire. It is incorporeal and seizes on immortal things such as our souls.

The lake of fire is a bottomless abyss; the territories of the infernal deep. Here, evil effects and evil causes, side by side, remain in a sulphurous liquid lake of fire, eternally burning under the bonds of Heaven's fixed decree; which is the result of Satan, once wanting more power.

What helps to make hell full of horror, is, that it is below all hope; accordingly, what helps to make heaven full of splendor, is, that it is above all fear. The one is a night without the hope of day, the other is a day without the possibility of night.

Many people could go to heaven with the same efforts they put forth to go to hell, if they would only venture their industries that way.

We need to take heed lest the reality of the following Scripture quotations become our sad experience: "But the fearful, and unbelieving, and the abominable, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" Rev. 21:8. "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth" Matt. 8:12. There, "Men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them" Rev. 9:6. They go where, "The smoke of their torment ascendeth up forever and ever; and they have no rest day or night" Rev. 14:11. How dreadful is the sentence, "Depart from me ye cursed, into everlasting fire, prepared [not for man originally, as he was intended to walk uprightly, but] for the devil and his angels" Matt. 25:41. "The wicked shall be turned into hell, and all nations that forget God" Psa. 9:17.

I once had a dream of the way to perdition, which I present, because it seems a fair picture of it, and corresponds with what we know about it.—I thought I was travelling very contentedly and in a peaceful state of mind. The direction I was walking seemed southward. I was on a highly graded road, and came to a place where a dark looking pathway joined this road from the east, it seemed exactly at right angles to the road I was on. As soon as I saw it, I was impressed, that, that was the way to hell. I also realized the way I was travelling was the way to heaven. This eastward pathway seemed about six feet wide; it had a quick descent, so that, the earth formed a rocky wall on each side of it, which became higher as one went down that way.

At the beginning of this eastward path, lay a pair of skates for use in travelling the eastward direction. This all seemed a strange sight to me and aroused my curiosity. I thought after I had stopped and considered it a while, that I would go down a short distance to see what the way to hell was like. Here, was the first step and the starting point of a ruined career, according to the dream. The next thought was, that is the way to hell, it is a dangerous thing to med-

dle with, and you had better have nothing to do with it. After further consideration, I thought there would be no harm in just going down a little way to see what it was like. So I put on the skates and started. The path was slippery, it seemed like dark colored ice, almost black, and was very suitable for the skates. I had no strokes to make, just simply to stand on the skates and the descent of the path was sufficient to give me a rapid and increasing speed. I felt very nervous in starting out, which fear quickly vanished as I advanced and I soon felt that it was a great pleasure trip.

The walls on each side of me had a face of the most beautiful pictured rock that mind could imagine or artist design. They were decorated with the most attractive engravings that eye could possibly behold. These engravings were shaded with thousands of different colors of a most brilliant type, which seemed attractive to me beyond description.—And, Oh! the overwhelming passion I seemed to have now, for these sights since I started down this bay. I felt I could almost die for the sake of seeing more of such things. My speed, though so rapid, was my highest joy; and, in the rapture of this vanity, I seem unable to restrain my feelings of joy and burst out into loud and continuous laughter. In the midst of all this the thought often came to my mind, "Now be careful that you do not go too far, for you are on the road to hell." This I realized, and also knew if once I got into hell I could never return. I knew that way emptied into hell but I did not know how far distant it was. I thought, surely it must be a considerable distance, and I wanted to see all I could of these wonderful sceneries. On I glided laughing loudly, but every few minutes I would reply to serious impressions of warning, "I will not go all the way to hell, but just a little farther and then I will go back."

Apart from these impressions, there seemed to be nothing to molest my sport, but two things. One was, the way was very crooked and I had to watch closely and often make quick turns to avoid being smashed by running against the rocky walls which stood almost perpendicular. The other, was the inconvenience of passing great boulders every little way, which lay on my pathway and so nearly covered it, that I could only pass them standing on one foot, with the other raised high. I knew this to be a dangerous road, but my

excited curiosity would not allow me to give attention to this knowledge. (How many souls are just in that position?) Onward I went in the excitement of this folly, saying every few minutes, "I will not go all the way to hell, but will soon turn back."

In the midst of my pleasure, when laughter was the loudest, my curiosity the strongest, the vain rapture of my being stretched to its extremity, and speed at its highest, suddenly, I was stopped by some unseen power, a door slammed shut behind me. "There!" said I, "I have gone too far! I am now in hell!" I tried to open the door to go back, but could not. I saw I was trapped. I then declared I would not go one step from this door in case it would, by some means, be opened and give me a chance of escape.

While standing idly there, I began to view what was before me. I saw I was inside of a massive building which had walls very high and no roof. The greater part of the building was full of machinery which was so thick with belts, I could not see far into it. There was only an unoccupied space about the door where I stood, and one similar at the opposite side, where was also a door. I noticed this machinery lacked a foot or two of connecting with the floor in the centre. I wondered what was on the other side of the machinery; curiosity was again overcoming my fear of danger. I stooped down, and looked under, and saw the unoccupied space and door mentioned on the other side, with a most beautiful lady standing near the door. She was dressed in the most glaring colors imaginable, something similar to the colors of the pictured rocks which I had seen on my journey hither. She stepped about with a most graceful movement. She talked to me, seemingly, with the politeness and courtesy of an angel. This was the only person I had seen on my journey (which impresses me that our salvation or damnation is a personal matter).

While none others were seen, the whole place seemed infested with unseen spirits, which made it seem ghostly. The air had a strange and horrifying sound in it, similar to the working of rats in an old building.

There was nothing beautiful here, but the dress of the lady, which seemed to have the same charming effect on me as the colors on the rocks I had passed. By this means, she

seemed to have power to induce me. She appeared to understand my extreme passion for scenery, and desired me to come over where she was, that she might show me things much more beautiful outside of the door beside her (outside of the building), than I had formerly seen, O! I thought what must they be like to be more beautiful than the gaiety I had passed through? I was afraid to venture for fear of being caught in the machinery, but she assured me that I would be safe if I kept low and crawled under it. This machinery was running at a very high speed. At last I took her advice and ventured to crawl under the machinery (I forgot about my vow that I would not go a step from the door, the same as all my other vows along the way.) I soon learned that keeping low was of no profit in hell. In this venture, I was caught in the machinery, which I formerly knew was grinding the souls of men. Here, I was tossed, rolled and tumbled about torn, squeezed and ground in this machinery for hours. After I had passed through every part of it, I was suddenly thrown out into an elevator which quickly rushed upward with me a great distance. From it, I was by some unseen power, thrown into another large room, nearly as big as the former. There was no floor in this room but what the machinery covered, and I was dropped on the top of the machinery. This machinery was much slower in its motion than the other, but operated very steadily. It seemed to have an eternal motion to it. There were no belts in this room. It seemed to he a combination of gigantic iron rollers and massive cogwheels. When I came in contact with this machinery, it forced me in circles around it. The first circle being next to the wall, the second round I made, was just inside of the former, and so on until I reached the centre, the same as being carried by the waters of a whirlpool. As I made these rounds, I passed through all the rollers and machinery, being tormented, crushed and squeezed beyond description. In the centre, were two great iron rollers side by side, much larger than any of the others. They were covered with great iron teeth about a foot long which mashed into each other as they revolved. This pair of rollers, different from the others, rolled downward. I knew nothing could save me from being crushed to atoms when I came in contact with their mighty teeth. Here I was circling around them, continually coming nearer to what seemed to be the very

mouth of the bottomless pit. I knew that when I passed down through these centre rollers I would be seen no more, and expected to find myself in the lake of fire beneath them, where there was no hope of escape. When my last circle was made, I was quickly upholstered and pitched head first into these jaws of hell. At this point I took such a fright that I woke from my sleep, and, Oh! the thankfulness of my heart when I realized it was only a dream.

Now, dear reader, while this dream is figurative is it not a fair picture of the deceitfulness and subtle leadings of the enemy of our souls in the vow breaking life of sin? Does it not show the folly, vain sport, foolish curiosity and the sad consequences at last?

Should it be that you are now gliding down the pathway of doom, to where thousands of souls have been launched into eternal damnation, who expected, as perhaps you do, to turn back some day, and make their way to heaven, notice the inconvenience of getting off this dream picture of the path of sin. Take warning and flee for your life. The only possible way is to go back and get off where you got on. Repentance is not an easy process, but profitable, if we have a mind to do it. Listen no longer to the beguiling device of Satan; make your way to the One who cares for your soul, and will give you an entrance into eternal glory when the earthly conflict is over.

Can you get the faintest idea, dear reader, of what it means to he a lost soul? What a flood of tears, what wailing, what gnashing of teeth, what despair. Oh! the incomprehensibleness of being irredeemably lost! Lost to all happiness and holiness forever; lost to heaven, and lost to all hope. Here the woes are continually multiplying, and misery is on the increase. Lost—but would not be found, just think of it; lost—but took it by choice.

All the company one will have in hell, is the damned souls of men with multitudes of devils; and how dreadful would be the thought of meeting one of these devils in this world, but there, it means to dwell with an innumerable host of them, and that eternally.

We have a sample of torment in the reign of King Sapor of Persia, who required Christians to do unrighteousness. One saint by the name of Jonas, disobeyed, and what was the

result? Dreadful, indeed. The executioners poured melted lead into his nostrils, they placed red hot iron plates under his arms and hung him up by one foot. They then cut off his hands and loose foot, tore out his tongue, and, after he fainted, they crushed him to pieces in a grape press. How horrid is such a tragedy, and how dreadful is such torment?—But is this equal to the torments of hell? Far from it. Should this last eternally, instead of for a moment, there might be some chance of a comparison.

Hell is where the false prophets, or untrue pastors, are collected; those who pretended to teach others the way to heaven, but missed it themselves through the want of godliness. Such ministers or imposters, are among the greatest factors of hell upon earth. They will have their own unrighteousness to answer for and also that of the people they have led astray by their teaching and example. How the flames of hell will reduce their ecclesiastical dignity? Their honor will be at an end; should they seek gratitude on the strength of being clergymen, they will have to learn that gratitude is unknown in hell.

Oh friend, what will it mean to be eternally banished to that region of darkness, which is blacker than the darkest night. This darkness will be attended with the suffocating smell of burning brimstone, where one's ears will be filled with the horrid shrieks of damned spirits. The fiends will be busy here, hurling immortal souls into the liquid fire. People can blame each other there all they wish for their desolation, but that will be the height of their satisfaction. In hell, they will be together who by their example, have taught covetousness, with those who have learned it from them; also the teacher and student of pride. The hypocrites will be there, along with the people who stumbled over them.

The miseries in the doomed world are of two characters: they are based on what we have lost by missing heaven, and what we have to *suffer* by gaining the afflictions of hell.

Regarding the former, "What is lost there," is the presence of the God of love. This alone is more than the loss of a thousand worlds like this. The company of saints and angels is lost, and tormenting devils take their place. In losing heaven, we lose all compassion and piety; these are unknown

in the region of the damned. Oh the dismal issue of the life of sin!

Regarding the latter, "What we suffer by gaining hell:" We have to endure the company of the base and loathsome variety of the victims of degradation, crime and debauchery. This will be our association there. We will suffer in the fires which shall never be quenched; the brimstone stench and suffocation; the being bound in chains of utter darkness; the worm of conscience gnawing us most horridly. The eye, there is tormented with the ugly shapes and dreadful appearances of devils. The sounds which reach the ear are the unmerciful shrieks of the tormented. The nostrils are choked with sulphurous flames. The tongue is on fire and there is no water to cool it. The whole body is enveloped in liquid fire. Memory will haunt one there for the careless way he spent his precious time on earth; it will collect past pleasures, present pain and future sorrows; but, like all other events of hell, this brings no relief, but, to the opposite, adds to its torment. Every exertion made there in view of relief only increases the misery. This is the only fire that an ocean of water cannot quench.

Damnation tells the full story of the ballroom, the theatre, the drunkard's life, the blasphemer, etc., and the story will last eternally.

Oh! that man could fathom the meaning of that one word, Eternity—but who can paraphrase it? Time, with its six thousand years that have passed, is only a speck on one page of the infinite volumes of eternity. An age covering millions and millions of years will come to an end, as certainly as a day. But eternity! O, where is thy end? Eternity will draw the contrast between past pleasures and present pain, with each victim of despair. The one is the cause and lasts but a moment, the other is the effect of that moment, and lasts eternally.

Can we wonder at this, when men refuse God's heritage, which is an everlasting kingdom? Should such be surprised at being left outside of that kingdom they refused, and chose to suffer the punishment prepared for the devil and his angels, which they were so often warned against? The punishment of the wicked is so closely connected with the happiness of the righteous in eternity, regarding time and duration, that it proves to be both future and eternal.

The earnest solicitude of Christ and the apostles prove that the punishment of hell is much more severe than many maintain.

Oh! sinner, why was reason given you? and why were you favored with an immortal soul, when you take so little care of it? Unless you repent you will have a long eternity to sorrow for your neglect. There you will live a dying life, while countless ages roll; a state that is worse than a thousand deaths. There is a remedy for all of this, but, it must be taken in time. The effect of poison must be killed before it gets through the system, or death will be the result. When once you have gone over the precipice of time, your doom is forever sealed.

Oh! the anguish of one's thoughts in hell. "I once might have gained happiness; salvation was once offered to me; the cleansing blood of Christ was once held before me for acceptance—only once? Ah! scores of times, but my neglect and folly shall never be forgotten."

Hell grows more hellish as eternity marches on with its unfaltering paces. Its victims become more and more ghostly and wretched as each century makes its round. The sick and suffering there, have no attending physicians or nurses. They remain poor, helpless, tormented souls to be the sport of fiends. Death, which is a dreadful monster on earth, would be highly welcomed in hell. Death, if it was only allowed to enter, would be worshipped there. Oh! the terrible reality of the place, "Where their worm dieth not and the fire is not quenched."

In trying to view eternity we might look back to the time of Christ and the publishing of the Gospel; from then to the publishing of the law of Moses; from that, to the deluge; from the deluge, to the creation and all this does not measure off, or give us the least idea of eternity. Had Adam lived till now, his lifetime would convey, to us, no conception of eternity.

We have, in St. Luke's Gospel, the sixteenth chapter, the story given by our Lord of the rich man in hell. Read it, sinner friend, and see if you would choose eternity in hell. Choose it! Who would? You are, dear friend, if you only neglect salvation. That is all you need to do to miss heaven, and to miss heaven, is to choose hell.

Much of the above description of hell is only a metaphorical word picture formed from weak, human language, which, at best, must fail to bring out the stern realities of the eternal abyss.

May you not so undervalue your soul, dear reader, as to neglect its eternal interests, and appear among the goats, on the left side, at the judgment. "Then shall He also say unto them on his left hand, depart from Me ye cursed into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment but the righteous into life eternal." "And I saw the dead small and great, stand before God and the books were opened; and another book was opened, which is the book of life and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [hades], delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Bear with us a moment longer, and listen to a few testimonies of dying sinners:

Voltaire—(the infidel) addressing his physician, said, "I am abandoned by God and man. I will give you half of what I am worth, if you will give me six months' life." The doctor replied, "Sir, you cannot live six weeks." Voltaire answered, "Then I shall go to hell, and you will go with me"; and soon after expired.

Lord Byron—"Shall I sue for mercy?" After a pause, he added, "Come, come, no weakness: let's be a man to the last."

King Charles IX.—Who gave orders for the massacre on St. Bartholomew's day, expired, bathed in his own blood. He exclaimed, "What blood! What murder! I know not where I am. How will all this end? What shall I do? I am lost forever; I know it."

Philip III. of Spain—"Oh! would to God I had never reigned! Oh! that these years I have spent in my kingdom, I had lived a solitary life in the wilderness! Oh! that I had lived alone with God! How much more secure should I now have died! With how much more confidence should I have

gone to the throne of God! What doth all my glory profit but that I have so much the more torment in my death."

Mr. Harvey—"Ah! the day in which I ought to have worked is over; and now I see a horrible night approaching, bringing with it the blackness of darkness forever."

Sir Francis Newport—"Oh! the insufferable pangs of hell and damnation."

Cardinal Mazarin—"Oh! my poor soul! What will become of thee? Whither wilt thou go?"

The atheist Hobb's last words were—"I am taking a fearful step in the dark."

Tom Payne, the noted infidel, died drunk and swearing. His last words were: "Stay with me, for God's sake; I cannot bear to be left alone; it is hell to be left alone."

Sir Thomas Scott—"Until this moment, I thought there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

CHAPTER XVIII.

The Holy City

The Holy City! Where shall we find it? Who ever heard of it? No person has discovered it yet in this world. Among all the cities of earth, there is not one whose morals entitle it to the appellation of, "Holy City." To find this city we must search beyond this world; we must find a means to master the force of gravitation and ascend to a cloudless region, a country beyond the stars, and here, we find the holy city, commonly called, Heaven.

The Scriptures use the term, heaven, in three different ways: First, as a name for the atmosphere about this world, the space in which the clouds and fowl are seen. Matt. 24:30. Second, as a name for the immeasurable space in which the sun and stars are situated. Josh. 10:13. Third, as a name for the place of the glorious abode of departed saints and the glorified angels and greatest of all, the Omnipresent Deity, whose omnipotence controls the motions of the universe. This is what St. Paul called the "third heaven." I Cor. 12:2. Moses termed it, the "heaven of heavens." Deut. 10:14.

The name, Holy City, is peculiar to heaven. To use the figurative language of Scripture, we note it as having walls of most precious stone, and twelve gates of pearl. Its streets are paved with gold, and its mansions sparkle with inexpressible beauty. They are not crowded together after an earthly fashion, for in heaven there is plenty of room. How many Christians are deprived of much home comfort in this life, but by-and-by they shall have a glorious and incorruptible inheritance in mansions of splendor, beside which, the most costly and magnificent palaces of earth are pale. It is a city (figuratively described), with golden floor and jasper walls, chinked with thousands of still more precious stones. In it thrones are prominent, on which are seated kings, princes, and elders, who, while bearing their glorious crowns, are continually waving palms of victory. What rapture awaits the soul that enters the portals of glory.

In this world, there is a continual flux of time, which is divided into hours, days, weeks, months and years; but in heaven no such things exist. There is no night there, by which days are distinguished; nor circling orbs which make the several seasons of the year but it is one eternal, uninterrupted day, "Where they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

The holy city, or the Paradise of God, is not a fanciful creation of the human mind, but a place, "The streams whereof make glad the city of our God."

Since we are taught much about heaven by He who came down from heaven, there is no need of us beholding its furniture, to be convinced of its reality nor do we need to understand its architecture and plans of erection. To know our King, is sufficient to convince us that His mansions are suitable for Himself and His subjects. We are not permitted to designate by earthly terms the exact latitude and longitude of heaven, but we are assured it is located in the unchangeable and most exalted part of the universe. It is not so necessary for us to know the exact position, the direction and distance to heaven, as to know its quality, and know it to be the destination of the Christian pilgrimage.

Its quality satisfies us when, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It satisfies us as a destination, when we know that we are at mid-sea, aboard the Gospel ship, which always makes heaven its place of arrival. We may not understand all the particulars about the route, the guidance of the ship, or particularly how it is operated. We can trust these matters, (when once we have taken the proper vessel), to the Captain. Little knowledge of our destination does not hinder our arrival, neither retard our progress in the voyage. When we disembark at the harbor of eternal sunshine, we will have plenty of time to acquaint ourselves with the dimensions and particulars of the city of bliss.

Throughout the Bible, we have a glowing account of the saints eternal rest, as a place which is infinitely sublime. The Christian has an earnest in his soul of this heavenly repose, through the portion of grace and glory which is Divinely imparted to him, causing the sin stains to be washed from

his soul. The few magnificent pictures on the sacred pages, of the white city above, disclose to the sincere reader a view which causes him to be almost overwhelmed with amazement, and lost in wonder, love and praise. Nothing is more charming below, than the infinite anticipations of the celestial throne and the eternal bliss of the immortal. There has not entered into the heart of man a full comprehension of the things which God has prepared for those who love Him. The Christian possesses a revelation of the earnest of it, by the operation of the Spirit in his soul, and regarding even this, he finds the words of human language too contracted to begin to express its full and joyful impressions. It would be a poor heaven that such beings as we are in this world, could here conceive of, or fully comprehend.

In heaven we will not be through with service to God, but it will be vastly different to that which we render Him in this life. It will be adoration at the throne, and activity in the temple. The praise of the heart, voice, hands, and the whole being, is the service of the upper sanctuary. Here, the flesh is often wearied with a few hours service; there, "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here, we often serve in tears; there, service is luxury, affording the sweetest recreation. The glittering corridors of Paradise, resound with jubilant notes of praise; no diversifying holidays are needed to break the spell of labor in the long and industrious Sabbath of the skies.

In that white city we are always singing, always praising, always serving, and always resting. How is this? It is because that there, the work is rest, and every movement, song. The many mansions make one temple, and the songs of all the worshippers connect in one harmonious tune.—Well might Luther smilingly say (when a cardinal once threatened him of not leaving a place in all the empire of Germany where his life would be safe), "Oh! if earth cannot keep me safe, heaven shall." How transporting is the very thought of heaven.

We ask for Nineveh, and only its ruins are found; for Babylon, and we learn of nothing there but rubbish and a dwelling place for dragons without a single human inhabitant; for ancient Rome, and we see the civilized world travel-

ling to inspect its desolations.—But we read of another city, unlike all these, "Whose builder and maker is God." It hath undecaying foundations, and a glory that shall never fade.

How could we compare the glory of Christ in His state of humiliation, and the glory of the earthly kingdom, of Divine grace, to the glory of the celestial world? When Christ's sufferings in this world were accompanied with great excellency, what will it be like at the right hand of the Father? If the church here, has rich bounties spread before it, even in the presence of its enemies, what will it be like hereafter, at the marriage supper of the Lamb?

How wonderful was the whole earthly career of the Incarnate God! When He was born, a special star conducted strangers to visit Him. His nativity was celebrated by the songs of an approaching heavenly host. When a child, He answered the questions of doctors of the law. In the beginning of his special ministry, He turned water into wine; He fed thousands with a few loaves and fishes, cleansed the lepers, healed the sick, restored the blind to sight, and even raised the dead. How wonderful then must His glory be, which shone so brightly amidst the circumstantial clouds of earth, when He is beheld in the celestial world! If, when He came into Jerusalem riding upon a borrowed ass, they cut down branches, detached their garments and spread them in the way, crying, "Hosanna, in the highest, blessed is He that cometh in the name of the Lord"; what will the glorious demonstration be like when He returns from the judgment of the world, with all the heavenly host of angels and rewarded saints, in the early hours of the eternal Sabbath morn?

On earth they said, regarding Christ, "Never man spake like this man." But, when His Majesty is beheld in the kingdom above, it will be said, "Never was glory seen like His glory." When, in the cruel tragedy experienced by the Son of God, men fell to the ground; the servant's ear was healed; the earth quaked; the veil of the temple was rent; the sun became eclipsed; dead bodies of saints arose and spectators acknowledged that, "Verily this was the Son of God": what a day it will be when all the righteous are raised and crowned with glory, and when every tongue shall confess Him to be the King supreme, the enjoyment of whose glory, we shall participate in and eternally share?

All that awaits the earthly saint, is glorious. There is a glorious, restful Sabbath in store for him. The kingdom he claims is a glorious one; his crown is glorious; his habitation will be a glorious city. His garments will be beautified with glory; his body shall be raised in glory, and to remain a glorious one. His society will be the glorified; his songs, the songs of glory: and all his exploits will be where the glory of God doth light the way.

In that glorious world, the angels form the "General assembly and church of the first-born." They are an order of intellectual beings superior to us. Reference is made to them in the sacred declaration, "He maketh His angels spirits, and His ministers a flame of fire." They have no scattered memories to grapple with. How delightful it is to contemplate our union in the society of such beings, whose thoughts, purposes and entire course of action, are so splendent with holiness. The very name of angels, carries with it, to our minds, an exalted conception of their purity, dignity and elevated position. They are called, "Morning stars," and, "Sons of God." They, like all the creatures of the heavenly kingdom have an eternal existence. Their chief assignments now are, to execute the judgments of Jehovah, and run on missions of love.

It might be asked, how high does the number of angels in heaven range? We cannot tell but a few sacred references will, no doubt, serve as suggestive thoughts to us, as touching this point. In Matt. 26:53, we learn that twelve legions, at least, were at the command of Christ. Twelve Roman legions, would be seventy-two thousand foot men, and a cavalry of eight thousand seven hundred and sixty horsemen—in all, eighty thousand seven hundred and sixty. In Psalm 67:17, and Eph. 4:8 we find references made to where two myriads of angels attended on Mount Zion, that is twenty thousand. "Yea, before and round about the throne are, ten thousand times ten thousand, and thousands of thousands" Dan. 7:10; Rev. 5:11. St. Paul in Heb. 12:22 tells us of, "An innumerable company of angels." What a brotherhood do the angels form, even according to the limited account we have? They are united by the supernatural bonds of perpetual friendship and love.

Not only are the angels numerous in heaven, but John saw another class of the inhabitants of the holy city which were numerous, viz., the saints. "After this I beheld and lo! a great multitude which no man could number, of all nations, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." How charming must this sight have been to the beloved apostle, and how charming should its revelation be to the Christian still, as there is only one step for him between this earthly poverty and the heavenly riches; one step from pain to eternal health; one step from toil to sweetest rest.

In St. John's vision, the question was asked, "Who are these which are arrayed in white robes, and whence came they?" The answer was, "Sir, thou knowest." "These are they which came out of great tribulation [which some authors interpret as constant failings], and have washed their robes and made them white in the blood of the Lamb."

Here, they have arrived at home, where they will walk the streets of the holy city, scale the everlasting hills, associate with the glorified angels, and solve the problems of redemption, eternal life, and rest. "Therefore they are before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them; . . . the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

There we shall join with the angels in their sublime pursuits, in a world where sighing and sorrow are unknown. Nothing shall abate our peace or decrease our joy. No more cares to mar our pleasure. It will only be a little while, if we allow the principles of righteousness to reign within us, until we are enthroned with kings and princes, where a crown of glory shall be our eternal possession. What enjoyments await us in this happy land, where, not only our lips, but our hearts are so tuned to celestial notes, that we will adequately participate in the rapturous hallelujahs of the eternal city.

This is the saints inheritance, which is, "Incorruptible and undefiled and that fadeth not away." There, lies our eternal, enduring substance, after we tolerate a short spell of pri-

vation here. There is certainly nothing apart from heaven and what tends to it, worth setting our hearts upon while we tread this orbit, the footstool of the Great Judge.

Heaven's joys were procured at an infinite expense for our benefit. They were brought to light by the sorrows of the Son of God. Millions of crowns were procured by one cross. Jesus wept, but our tears are to be wiped away forever; He died, but we are to live; He was forsaken, but we are invited to join the blessed company of Paradise. Oh! what a happy change is this? From the prison to the throne! From the persecuting hand of revilers, to the society and fellowship of the redeemed hosts and celestial beings. Oh! blessed change! Oh! hallowed state! Farewell grief, farewell sorrow, farewell rocky shore; and welcome heavenly joy and peace, which reigns alone on high. There, our faces shall never wrinkle, nor a single hair turn gray. Every day is as the splendor of noonday, and night is never seen. Every month is harvest and every year is the year of jubilee. Oh! welcome eternal morn; the glory of our glory, the perfection of our perfection!

Death to the saint is more a remedy, than a penalty.

One might as well try to paint the splendor of the natural sin with charcoal, as to try to pen, in full, the glory of the skies; express its raptures with our speech, or perceive it with the human mind, were its depths to equal that of the rolling sea.

For quality, we have in heaven, the greatest pleasures of the universe; for quantity, the eternal fullness of the skies; for dignity, a seat at God's right hand for duration, a blissful eternity where millions of years multiplied by millions, do not make up a single minute of this vast eternity.

A common question relative to the possibilities of heaven is, "Shall we know each other there?" "Shall we know our wives or husbands, our children or parents, our brothers and sisters?" etc. Good authority plainly answers this. "But then shall I know, even as also I am known." Our departed saintly friends are reserved in safety to be restored to us, when we reach eternal rest.

It is difficult for some to conceive how memory can exist in the world to come,—but on the other hand, can we conceive of Abraham, not knowing Isaac; Jacob, Rebecca; Moses,

Aaron; and that the apostles of Jesus will pass one another on the streets of gold and not recognize each other?

We are told that Dives, in his conversation with Abraham, remembered his father's house and his five brethren, which indicates that we carry the faculty of memory with us into the future world. Also Abraham's memory was apparent, when he reminded him of the good things he received in his life time, and Lazarus evil things. It is doubtless, too, if Abraham and Dives ever saw each other in the flesh; yet, they knew each other, and were acquainted with each other's past and present circumstances.

The Rev. Charles Drelincourt says: "I may affirm for an infallible truth that the glory of heaven, as well as grace, shall bring (certain things in) nature to perfection, but shall not destroy it. It shall add to the other excellencies, but it shall not abolish any of the faculties; it shall beautify and enrich them with new ornaments. Consequently, it shall not take away our spiritual memory, which is one of the rarest gifts and abilities of the reasonable soul."

Our spiritual intelligence will be more active in heaven than here, as there is nothing there to prevent its expansion and development. Peter knew Moses and Elijah on the mount of transfiguration, though he had never seen either of them while they were in the flesh.

Shall not St. Paul recognize his Thessalonian converts in heaven, of whom he says, "For ye are our glory and joy." How could those whom we have been instrumental of converting and building up in the holy faith, be to the minister of the gospel and others, "A crown of rejoicing in the day of the Lord," if they did not recognize them when standing by their side?

Heaven is not a solitude; it is a well populated country, in which there are no strangers or homeless inhabitants.

In heaven we do not marry, nor are we given (by parents) in marriage—yet, dearer than all others there, will be the wife to the husband, the husband to the wife, and friend to friend, who have blessed each other by toiling and suffering together in the holy conflict on earth.

Of all the saintly mothers who have been bereaved by the loss of their babes, there will not be one, but what will

recognize their darling's form, when the beautiful light of the eternal morn shall smile upon their brows.

Heaven is a resting place. When we have entered this heaven, we are done with sailing. When we reach our journey's end, we are through with the toils of the way. In this world we are not deserving of the heavenly rest, a worthiness must necessarily precede it. We must overcome before we are entitled to the crown; and run the race, before we receive the prize. Those who enter the heavenly city, must be those who have proved themselves to be good and faithful servants. Dead souls with dead spirits, dead morals and dead works, cannot inherit the kingdom of God, any more than a natural corpse can inherit and make use of, an earthly estate.

How sad it is (notwithstanding our abundant privileges), that so many of our fellow creatures arrive at the article of death, the verge of eternity, unprepared to meet their Maker. They leave off their good works until it is too late to do them. They aim at getting ready for heaven at the place where they that are ready go in, and the door is shut. Is not the desolation of such, sad, when they had all their life time to prepare to die; so many years to make ready for one hour? Why have they thus spent their lives? Had they any greater matter to mind?

Is not the path of religious purity, the path of wisdom, when to the righteous it is said, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world?" Every word of this (especially under the circumstances of the judgment day), is inexpressibly full of life and joy. Oh! the incomprehensible acquitment, and delightful reward, implicated in the one word, "Come," supposing the other words only served to fill out the sentence, the sounding of this first word, is to those addressed, the settling of everything. When its vibrations reach our ears, we are endowed with the happy knowledge that the scales have turned in our favor, and it is the holding forth to us, by the Author of peace, a golden sceptre to warrant our final and eternal entrance into the mansions of everlasting glory.

Land's ahead! land's ahead, brother!—The Master is at the helm! Courage up! courage up! We're going to reach the harbor! Though the foam and swells of time do roar, the ship has passed through many a greater storm without a break.—

Stay on board, brother, stay on board, our hopes are growing bright. Cheer up, we're going through! Get hat in hand and baggage packed, we now can view the shore: through faith's gigantic telescope we see the angels fly.—Crowd on the canvass! Enlarge the sails, the heavenly port we're nearing! Hear the shouts of glory! See the Captain's smile! Glory! Glory! Glory!—

In concluding this, the last chapter of this little work; we are pleased to be able to submit the dying words of some of the noblest saints the world has ever known.

William Grimshaw.—"I am happy as I can be on earth, and as sure of glory as if I were already in it.— Here goes an unprofitable servant."

J. Parsons.—"When I get to glory, I will make heaven ring with my voice, and wave my palm over the heads of the saints, crying, Victory, victory, in the blood of the Lamb!"

P. Dickenson.—"Hark! do you not hear? They are come up for me. I am ready, quite ready! Stop, say nothing, Glory, glory!"

Geo. Whitefield said while at dinner with a friend at Princeton, N.J.: "I shall die silent. It has pleased God to enable me to hear so many testimonies for Him during my life, that He will require none from me when I die." The only words he uttered during his agony were, "I am dying."

John Powson.—"I know I am dying; but my deathbed is a bed of roses; I have no thorns planted upon my dying pillow. Heaven is already begun; everlasting life is won, is won, is won! I die a safe, easy and happy death. Thou, my God, art present: I know, I feel that Thou art. Precious Jesus! Glory, glory be to God!"

Thomas Rutherford.—"He has indeed been a precious Christ to me; and now I feel Him to be my rock, my strength, my rest, my hope, my joy, my all in all."

Geo. Shadford.—"Victory, victory, through the blood of the Lamb!"

John Fletcher.—"Oh! how this soul of mine longs to be gone, like a bird out of his cage, to the realms of bliss! Oh! that some guardian angel might be commissioned, for I long to be absent from the body!"

Robt. Walkinson.—"Oh! what has the Lord discovered to me this night! Oh! the glory of God! The glory of God and

heaven! Oh! the lovely beauty, the happiness of Paradise! God is all love; He is nothing but love. Oh! help me praise Him! Oh! help me to praise Him! I shall praise Him forever! I shall praise Him forever!"

Edward Peeronet.—"Glory to God in the height of His Divinity! Glory to God in the depths of His humility! Glory to God in His all-sufficiency. Into His hands I commend my spirit."

Robt. Newton.—"Christ Jesus the Saviour of sinners and life of the dead. I am going, going, going to glory! Farewell, sin! Farewell, death! Praise the Lord."

Dr. W. Fisk.—"Glorious hope!"

E. B. Sabin.—"This is worth dying for; if this is dying, it is very pleasant dying! Glory, glory, glory!"

Cookman.—"I am sweeping through the gates washed in the blood of the Lamb."

Trotter.—"I am in perfect peace, resting alone on the blood of Christ: I find this sufficient to enter the presence of God with."

Dr. Payson.—"The battle is fought, the battle is fought; the victory is won."

Dr. Judson.—"I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise; do not be afraid of that, I feel strong in Christ."

M. Henry.—"Sin is bitter, I bless God I have inward support."

Martin Luther.—"Our God is the God from whom cometh salvation: God is the Lord by whom we escape death."

John Knox.—"Live in Christ, live in Christ, and the flesh need not fear death."

John Calvin.—"Thou, Lord, bruisest me; but I am abundantly satisfied, since it is from Thy hand."

Dr. Preston.—"Blessed be God! though I change my place, I shall not change my company; for I have walked with God while living, and now I go to rest with God."

John Janeway.—"More praise still. Oh! help me to praise Him! I have nothing else to do; I have done with prayers and other ordinances."

J. Harvey.—"Oh, welcome death! Thou mayest well be reckoned among the treasures of the Christian. The great conflict is over; all is done. To live is Christ; but to die is gain.

Baxter.—"I have pain (there is no use arguing against sense), but I have peace, I have peace!"

B. Abbott.—"Glory to God! I see heaven sweetly open before me!"

John Wesley.—"The best of all is, "God is with us."

Chas. Wesley.—"I shall be satisfied with Thy likeness—satisfied, satisfied!"

Suggestive Thoughts

Regeneration is the birth of a new man, entire sanctification is the death of the old man.

Sin, like a bee, will give you both honey and a sting.

Law is a burden, only to the lawless.

There are more crown lovers than cross bearers.

If you choose the lowest seat you can find, you will never be invited to a lower one.

It is better to live with the world against you, than to die with Christ against you.

Much talking is spending, listening is acquiring.

If you pull a doubt out by the roots, you will likely find a sin at the end of it.

Morality may keep one out of jail, but it requires holy faith to keep one out of hell.

Of great worth is he, who governs his thoughts well, while alone; and his tongue well, while in company.

It is hard for the Holy Spirit to fill a man who is already running over with self.

God's love in a man is like a hole in the wall, the more you take from it, the larger it becomes.

Scoffers of religion pay all their own expenses.

Self crucified, and Christ exemplified, is the strongest influence in the universe.

Why do so many people crave long lives, who become no better by living?

He who is angry and sins not, is he who is angry only at sin.

When anxiety begins, faith ends; when faith begins, anxiety ends.

The earth is our workhouse and heaven our storehouse.

God's place for a Christian, is where he is the most needed.

An anxious dying infidel was exhorted by his friends to hold on to the end; his reply was, "What will I hold on to?"